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THE ACTIVITY CURRICULUM IN THE LIGHT OF CATHOLIC PRINCIPLES *

The tendency of formal education to get out of touch with the realities and actualities of life is characteristic and largely inevitable. Historically, the school emerged as a consequence of the fact that certain aspects of the preparation that was deemed necessary for adult living could not be acquired incidentally to daily experience in the home and the community, but had to be isolated for purposes of concentration. At first, these elements were few and had to do mostly with the arts and skills that are involved in literacy. With the growing complexity of society and the changes that have taken place, particularly in the home, the scope of schooling has been broadened greatly with a resulting multiplication of curricular offerings.

Yet, much as it encompasses of life, the school is ever a bit aloof from life; living in the school is never quite the same as living out of the school and, by the very nature of things, never can be. Organized schooling, even in what are called the practical arts, always tends in the direction of the academic. The learner must be "perfected in a short space" if he is "to fulfill the long time" that is involved in getting abreast of the progress of human culture, and hence he must be set apart from life in order that he may give concentrated attention to the process of being educated.

There will always be more or less of a gap between the school and actual life, but there comes a time when this gap gets too

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wide and young people come out of school and find themselves in a strange world whose challenges they are ill prepared to meet. Faith in education is lost and there is a clamor for educational reform. The history of education is largely a record of the conflict between the school and society and the great leaders in education in any age have been those with the vision and the courage to force the pedagogical scribe to bring forth from his treasure new things as well as old.

Today the forces that are at work in the direction of vitalizing the school and bringing it into a more effective relationship with the needs of contemporary society can be, with some looseness, classified under the term Activity Movement. It is the current term describing the current device that is offered as the current solution of the perennial conflict between the school and work-a-day living. The term strikes me as a good one, for its opposite, passivity, has been an unfortunate by-product of the development of modern industrial civilization, that is having evil effects not only on the school but on other phases of life as well.

There is no human problem today but what has been created or deeply intensified by the machine; man created the machine and ever since has been in some measure the creature of the machine. The machine has complicated our existence and dislocated numberless functions in society. The blessings it has brought are manifold, but it has introduced abnormalities with which we have not yet learned to cope.

One of these abnormalities is the restriction of opportunities for working with one's own hands. The crude tools of long ago have been superseded by more and more complicated mechanisms, the human function with regard to which is less manipulation and more passive watching; working, not only in the factory but in the home, on the farm, in the business organization, becomes a matter of tending a machine. Human beings are pushed one step farther away from the earth whose subduing was their original mandate, with the consequent shrinking of the area in which they can exercise resourcefulness and creative activity. Ready-made clothing, pre-cooked food, revolutionized forms of transportation and communication, mass entertainment—all these factors, and many more that could be mentioned, have enriched life greatly; at the same time, however, they have impoverished the spirit of man by rendering it unnecessary for him to do things

for himself. He loses the prerogatives of a creator and becomes progressively a creature of circumstances.

This blight, education has not escaped. The more its advantages have been extended to the masses, the more it has been tempted to use mass methods. It tends to lose sight of the individual and his needs and to introduce features that smack of the assembly line. Subject matter is neatly and compactly organized for delivery according to a time schedule and progress is gauged and measured by quantitative standards. Teachers are more time-conscious than child-conscious, for they are faced with the requirements of the school calendar. Little wonder that they succumb to the temptation to follow the easier course, which is to ladle out information to their pupils, requiring only that they sit still and be fed. Teacher activity tends to increase and pupil activity to diminish.

In the measure that the content of education is standardized and systematized for delivery according to schedule, the harder it becomes to change it. The consequence is that it gets out of step with the times and fails to respond to newer needs that are created by social changes. The school stands still and life goes on. The continuity between life in school and life out of school is broken and education loses much of its effectiveness. In the minds of the pupils the extra-curricular is more significant than the curricular.

Against all of this, the activity movement is a reaction. Its explanation is to be sought in social conditions rather than in pedagogical theory. What educational philosophy has to say about it is more a rationalization of a revolution that has been taking place among good teachers everywhere than a stimulation of such revolution. The movement was under way before the theorists caught up with it. Moreover, it was under way the world over, for the activity leaven has been at work in every civilized country. Montessori in Italy, Decroly in Belgium, Kerchensteiner, Gaudig, and other proponents of the *Arbeitschule* in Germany, each and all of these represent the attempt to make the classroom a place where real, active learning takes place and to help teachers to understand that what counts first is the child and not subject matter, that subject matter is a means, not an end, that the true end of education is the utmost development of the potentialities of the learner.

No movement in education, nor in any other department of human activity, should be condemned out of hand because of the exaggerations and vagaries of its votaries, as long as it has a basis in sound reason. To such a basis the activity movement can lay a just claim. The dictum of Dr. Shields that "the temple of mind and heart can be built by none other than the inward dweller" is plain common sense. The teacher's function is that of a friendly, interested guide; the seed that he sows will fall on barren ground if the pupil does not accept it and work with it and nurture it unto fruitfulness. The Scriptures pay their respects to the futility of those who are not *doers* of the Word, but *hearers* only. And St. Paul is expounding the Christian philosophy of education when he insists that it is by "doing the Truth in charity, we grow up in all things unto Him who is the Head, even unto Christ."

The great means that the Church uses for the sanctification of the faithful is the Liturgy. Through it we become one in prayer with Christ. It is essentially an action which centers around the Sacrifice of the Mass. If there is a liturgical revival today, it is because the blight of passivity has attacked even religion, and the people have grown accustomed to an audience status at sacred functions, where they should be actors taking a vital part in the Eucharistic drama. The Mass is not something to hear, but something to do; it is a group enterprise that calls for active participation on the part of those who worship.

This is, of course, in line with the fundamental principles of Catholic ascetics. Our lives become meaningful and worth while in the degree that we achieve union with God; this union is born of action in conformity with the Will of God. We cannot *listen* ourselves unto holiness, or grow in spiritual stature on a diet of maxims however well memorized. The quest for higher things is not to be pursued on the basis of regimentation. The lamp of our spirituality will be extinguished if it is not kept constantly replenished by the oil of our own effort.

No more effective instrumentality for self-education in the Christian sense has ever been devised than the Spiritual Exercises of St. Ignatius. The very word "exercises" gives the clue to their nature. From beginning to end they demand activity, activity of the imagination, activity of the intellect, activity of the emotions, activity of the will. All of this activity is directed

unto improvement of conduct. The purpose of the exercises is to change the individual, to convert him, to make him different. And the efficient cause in the whole process, under divine grace, is the individual himself. Guidance and direction may be supplied him, but it will be to no purpose unless he himself does the work.

In his commentary on St. Paul's First Epistle to the Corinthians, St. Thomas Aquinas has something to say about knowledge and knowing. He quotes the Philosopher who said, "To know avails little or nothing unto virtue." Knowledge, according to St. Thomas, is useless without charity, which is another way of saying that it is useless unless it is put to use unto the advantage of our fellow-man. It is not enough to know; we must at the same time be possessed of the desire and the ability to utilize our knowing unto salutary purposes. To want to know something just in order to know is, according to St. Thomas, mere curiosity. To want to know in order to have the reputation for knowing is vanity. To want to know in order to profit from knowing is avarice. To want to know in order to improve oneself is prudence; to want to know in order to improve others is charity.

The moral of all this for the school is that, the while it enables the children to acquire knowledge, it must constantly be alert to provide for them opportunities to put their knowledge to work for their own perfection as human beings and the welfare of their neighbor. This is only possible on the basis of a curriculum that stresses activity. The motivation must not be the satisfying of personal curiosity. Emphasis on marks and prizes and awards makes for vanity or even avarice. The setting in which learning takes place should be one in which the pupil is constantly aware of his fellows and their rights and interests, and in which he should have opportunities to overtly show his respect for these rights and to minister to these interests. This he cannot do if he is anchored to his desk and effectively isolated from his classmates by a discipline that puts a premium on silence and absorption in one's own tasks. Under such circumstances, he cannot even take that measure of himself which is the necessary foundation for self-improvement.

Nine things are necessary, says St. Thomas, if we are to know as we ought to know. First, we must know humbly and without

any inflation of the ego; next, we must know soberly and not presume too much on our knowledge; then our knowledge must be sure and certain and without hesitation; our knowledge must be true knowledge and not mixed with error; we must know in all simplicity and not for purposes of guile and deception; our knowledge must be a healthy knowledge, which it will be if it is rooted in love and charity; our knowledge must be useful unto edification; it must be a liberal knowledge, in the sense that we gladly communicate it to others; and, lastly, it must be an efficacious knowledge, the kind of knowledge which can be put to work.

Humility, soberness, certainty, truth, simplicity, charity, usefulness, liberality, efficaciousness—these are the qualities that St. Thomas looks for in learning. They are moral qualities and, as such, are the fruits of virtue. But virtue is born of action; it is not fostered by passivity. Learning or knowledge of this description is not to be inculcated through the process of giving and hearing lessons.

It is my conviction that a curriculum stressing activity offers Christian Truth a most effective instrument for making its power felt in contemporary society. For years, we have been condemning the Herbartian heresy that knowledge means virtue and have been insisting that not only the intellect but the will also must be educated. Our pedagogy thinks in terms of the whole child, body and soul, intellect and will, senses, imaginations, and emotions. All of our traditions, the traditions of the liturgy, the traditions of asceticism, the traditions of monasticism and the religious orders, are in line with the principle of learning by doing, are opposed to the letter that kills, subscribe to the spirit that quickens. Our contemporary emphasis is on Catholic Action and the more active participation of all Christians, laity and clergy alike, in the life of the Church. The place to lay the foundations for such action is in the Catholic classroom, where children will learn how to live by living and acquire learning in that setting of virtue that will render it efficacious for the purposes of Christ.

Because one believes in the principle of the activity curriculum, it does not follow that one condones all the sins that have been committed in the name of that principle. One can accept the activity program without accepting John Dewey. One who

defends the activity program should not be asked to defend the nonsense that frequently is perpetrated in so-called progressive schools. The activity movement, as was indicated above, was born in classrooms where courageous teachers made up their minds to break the fetters of routine which were preventing them from educating children. It was not the product of Dewey's pragmatism and instrumentalism and is not inextricably bound up with what he holds concerning the nature of truth and morality.

An activity curriculum that is sound will not dispense with traditional subject matter; it will reorganize subject matter in order to accomplish real learning. The activity curriculum is not made from day to day on the basis of the children's whims; it does not dispense with drill although it seeks for more effective methods of drill. It makes use, and large use, of hand work and the manual arts and crafts, but all the while it realizes that these are to be enlisted for the purpose of stimulating and developing mental activity, which is its most cherished objective.

We need more creativeness in this world of ours, more active productive living, and less passive drift on the tide of circumstances. More and more people should have opportunities to feel the joy that there is in doing things for themselves and thinking out things for themselves. There should be more singing of songs and less listening to the radio; there should be more playing of games and less watching other people play them. There should be a wider spread in the ability to make a home beautiful without the aid of a department store. There should be less of the kind of citizenship that depends upon what government and government officials happen to see fit to provide and more of the kind of citizenship that is born of the realization that a nation is made great and strong by what its citizens do for themselves. Above all, there should be more active creative effort put forth in the great task of self-perfection and less passive leaning on the externals of religion, carried on in a listless and perfunctory manner.

Education for the accomplishment of objectives such as these must be vital education, closely articulated with actual living, fully aware of the implications of native differences, thought through in terms of the learner and not of subject matter and the teacher, housed in such a manner as to contribute the utmost

to normal living in the classroom, using authority as a means of developing children's characters and not as a means of aiding teachers to bear with the nuisance of having children around. The kind of education we need today is that which will inculcate humble learning, learning that does not presume upon itself, learning that is sure and true, learning that does not make for guile but which is rooted and founded in charity, learning that is useful to our fellow-man and which shares itself in all liberality, learning which makes for better human beings and consequently for a better society.

VOCATIONAL GUIDANCE *

In discussing the problem of Vocational Guidance, I am going to speak to you in the language of the practical educator, not in terms of the theorist. I say this because the administrator's point of view is often quite different from that of the idealist.

In presenting this subject, too, I believe that it is right to assume that each of us realizes the importance and the necessity of some type of guidance in our high schools. We see its need on every side:

First, it is evident from the large number of maladjusted pupils found in almost every classroom.

Secondly, there are far too many pupils being eliminated from our high school groups. We grant that much of this loss is due to low intelligence or inferior and low economic status, but much more of it than we care to admit is due to the lack of proper opportunities for school adjustment. This is only another indication that the prevailing narrow and traditional curriculums must be changed if we are to better provide for the individual pupil.

Thirdly, the need of guidance is clear from the number of boys and girls entering college who have no idea of what they want, where they are going, or what they are equipped to do. In a sense they receive guidance, but, unfortunately, it is negative guidance. They learn through failure that they are on the wrong road or that they must change their course of life.

If our educational procedures are to consider the good of the individual pupil, then our scheme of education must include guidance. But the question arises: Where and how are we going to begin? From personal observation it seems that we must begin with our teachers. Obviously, they do not have a clear idea of the function of guidance. They look upon it as something added to their school work, not as something part and parcel of the function of education. They must, therefore, be shown that guidance is not another program, not an added function, but that it is by its very nature contained in their work of teaching.

By this line of reasoning we are not relegating to oblivion the specialist or the director of guidance. Specialists cannot be de-

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nied their place. We need their services. We need people who know how to instruct, administer and interpret tests. We need them to assist us in securing pertinent data about the pupil, his home, his associates, his habits, his likes and dislikes. But budget limitations sometimes make a specialist impossible. This, however, should not cause us to abandon the work.

At this time we might call attention to the fact that data, records, and reports are in no wise guidance. It is wrong to believe that mere fact-finding constitutes guidance. It would be possible for a school or a school system to have all of the expert services mentioned and still not have guidance. In reality, we have too long committed ourselves to the belief that paper reports are evidences of work. Paper reports are only instruments with which to begin to work. In guidance they are charts to direct us, road maps for the aid of the teacher. It is also wrong for us to believe that guidance is properly supplemented by specialized or guest speakers. The employment of such speakers does not constitute bona fide guidance. It has been our experience that such a program is of value only if the pupils are interested in the subject or vocation discussed. If this is not the case, the discussion loses its educational effect. In other words, it is looked upon as a source of entertainment for the majority, or an "escape" from school duty.

The weakness of Vocational Guidance, as we see it, lies in the fact that much of it has excluded Educational Guidance. If guidance is to be concerned with the good of each pupil, it must be centered around the teacher and the pupil. It must therefore develop the *teacher-counselor* concept. After all, guidance and instruction are parallel forces seeking to achieve a common end—the optimum development of each pupil. If this is not their purpose, we shall fail in the work assigned to us.

We further believe that the classroom teacher, or, if you like, the home room teacher, is best fitted to guide the pupil. That this work is primarily the responsibility of the teacher is clear; first, by virtue of her close contacts with each pupil; secondly, because of the intimate knowledge she has of the pupil's ambitions and limitations. With that knowledge she can readily guide the pupils into areas within the capacity of their ability. In this connection, however, it might be well to mention that teachers often sin seriously by awarding high and significant marks to

pupils of low mental ability. By so doing they lead the pupils to believe that they are qualified for areas far beyond their capacity. Such hoodwinking is usually the beginning of grief for the teacher and the pupil.

If we accept the thesis that guidance is primarily a teacher-function, it is clear that our teachers must be prepared to use its technique. Of course, every teacher cannot be a trained counselor, but in each school there should be one adequately trained to direct the work of the staff. In our small high schools it should be done by the principal; in our larger schools it should be delegated to another member of the faculty. Of course, where specialists can be employed or used, the situation is ideal.

A natural sequence to teacher guidance is that it be considered a part of the curriculum. In other words, it must move in the direction of closer integration with the instructional program. If, however, it is to be successful, it must stay within practical limits. No class should suffer by guidance; it must profit. Our teachers must be able to show the pupils that their present school subjects can help to determine their future. If this is done, our teachers will soon come to realize that guidance is not something set apart from the school program, but that it is an inseparable function of the whole process of educating.

Guidance is not only a function of the high school; it belongs to the elementary school as well. Although everything that has been said could be applied in one way or another to the elementary program, still, *in se*, the scope of this type of guidance is limited. We have found that the program originally set up for all the upper grades had to be reduced to the seventh and eighth grades only. In these grades our work consists largely of trying to orientate the pupils to high school and to the proper selection of high school courses. We permit them also to enroll in vocational classes in our public schools. This program has worked out to the satisfaction of the teachers and apparently supplies sufficient guidance for the pupil's present needs.

Before closing, I should like to bring out another point. Up to this time we have had very little vocational information of value for Catholic guidance. Almost everything on the market today stresses the material factors in vocations: gain, wealth, and opportunity. The spiritual factors: virtue, dignity of labor, and labor as a means of sanctification are in general totally

excluded. This, of course, is in keeping with the contemporary materialistic attitude towards life. But it should not deter us from attempting to spiritualize the pupils' attitude towards life. It is time for us to emphasize the necessity of labor for living and to stress quality of work, not quantity; spiritual perfection, not material gain. In other words, it is time for us to bring God back into the whole program of guidance.

In summarizing this presentation, we believe that the teacher is the main factor in any program of guidance. We believe, too, that the phobias which have led teachers to look upon guidance as something added to the regular school program must be destroyed. And we believe, finally, that guidance will be successful only in as far as it is integrated with the curriculum and combined with Educational Guidance.

EDMUND J. GOEBEL.

GUIDANCE AND YOUTH

Since time immemorable, the education and guidance of youth has been an absorbing problem of mankind.

Many contending theories have arisen as to how and what to teach youth of all the treasures of the race. Much confusion has resulted from these contending theories.

From the inception of our national life we have held "that all men are created equal; that they are endowed by their Creator with certain unalienable rights; that among these are life, liberty, and the pursuit of happiness; that to secure these rights, governments are instituted among men."

Nor are these words merely high-sounding phrases. They have had and still embody a profound conviction growing out of more than a century of struggle. Our forefathers, conceiving all men equal before God, set out to make all men equal before government. But they found almost at once that there was "great neglect in many parents and masters in training up their children in labor and learning and other employments" so that great inequality existed among them. Some of the young people could not read the laws of the land, nor tend the businesses of the absent parents, nor carry their share of the community life, so the sturdy settlers of the Massachusetts Bay Colony established the entirely new but profoundly significant principle that equality among civilized men results chiefly from education. The educated man may become the good citizen, the successful business man, the wise judge, the helpful doctor. The uneducated man is a dangerous and undesirable member of a community. He is often the failure, the sneak thief, the pauper. Our forefathers embodied the principle in the first compulsory education laws in this country.

In Virginia, as early as 1779, Thomas Jefferson presented to the State Legislature "A Bill for a more general Diffusion of Knowledge" which laid the basis for a comprehensive state school system from elementary school to the university. Although Virginia did not act favorably on the bill when it was first presented, each new state was writing an educational plan into its constitution. An example is found in the Indiana State Constitution written in 1819 which states that, "It shall be the duty of

the General Assembly, as soon as circumstances will permit, to provide by law for a general system of education, ascending in regular graduation from township schools to state universities, wherein tuition shall be gratis and equally open to all."

However, it is neither the history of public education nor its accomplishments with which we are here concerned. Rather it is to challenge your thinking by presenting six theses which are not yet proven, to which some of you will take exception, but which the future may prove true. The first three relate to students, the others to their environment.

First, the four years of high school attendance are as important, if not more important, than any other four years in the life of the student. The young people are at the peak of their natural vigor. New and potent stimulants have entered the blood stream, stepping up the physical and mental capacity of the individual to new heights. He is ready to fight, to create or destroy, and often we give him intellectual gloom. We give him a curriculum based on traditional subjects, and a traditional mode of teaching. No wonder his interests and vitality run off into out-of-school activities—clubs that burst with life and laugh at us. Are they fortunate to have found these modes of expression? Are these activities in the main educative and constructive?

What a sad commentary they are upon us and our classroom procedures! It is as though we had gathered the dullness, the gloom of foggy thinking and poured it over the rich embroidery of a once vibrant group of subjects. Little wonder that youth runs out of the classroom, gathers up the stray threads and weaves them into a pattern of their own making, often discordant, often undesirable, but too often effective. They present a serious challenge to us to reconsider the problem and to bring back into the classroom and under the leadership of the teacher the vital interest of youth in creative endeavor.

Second, many teachers are convinced that pupils are not interested in the more difficult subjects. They talk of the dullness and apathy of their pupils, but is it not possible that the celebrated apathy and worthlessness of the average pupil are due not to lack of interest but to unsatisfied hunger? The average person at all ages is awfully hungry. He wants something very badly, but seldom discovers by himself what it is. In these formative years he instinctively refuses everything else, everything

artificial, everything unrelated to the turbulent life within him. He wants above all else that a gripping exciting romance be made of his ordinary life and often mediocre abilities. He wants to be waked up, liberated, his own powers used. He craves, not flattery or an easy road, but rather to feel he is in the grip of strong, formative hands which promise to make something out of him which shall not be soft as a sponge, but hard as the baseball which can be pitched at high speed over the plate. What else explains the French youth who followed Napoleon, the young Germans who follow Hitler, or the Italians who are dying for Mussolini? Whether for life or death, youth's desire is to be shaped into something effective and formidable in the stream of human history. What tragedy, then, when the formative influence distorts youth into caricatures of humanity, when the formative hands shaped Al Capone into Public Enemy No. 1 rather than a Gilbert Keith Chesterton. The teacher who failed to awaken the latent interests of the poolroom laggard has left him to the formative influence of failures of other years and other teachers who hang about our dives and poolrooms.

It is from Stewart Sherman's eloquent address to a group of teachers shortly before his death that this thesis is drawn. In it he reminded us again of Chekov's story which epitomizes the point. The good burgomaster of the village was troubled overmuch with mice in his house, so he bought a young kitten to train as a mouser (a natural instinct with cats, one would forecast success in the natural course of events, as we do of youth in our schools), but this burgomaster, like many schoolmasters, shut the cat up in the kitchen, caught the mouse in a trap, and then roared for the cook to bring in the kitten at once, but the kitten fled in terror. Again the bewildered burgomaster caught a mouse and roared for the cook to bring in the kitten, and again the kitten fled in terror. The third time the kitten fled before the cook could pick him up, so the burgomaster gave up in disgust and went back to his books. The kitten grew to be a fine big tom cat, but whenever he saw a mouse he fled in wild terror.

We may not roar at our students, but many of us use the cutting knife of sarcasm or ridicule to make our students turn from the educational mouse we are offering them.

Such an instance occurred not long ago. Ben entered high school with a deep conviction that he wanted to help people to

be well and happy. In his sophomore year he took physiology. His teacher criticized his "messy" notebook and jeered at his dream of being a doctor. He had told of his aspiration in a confidential moment over the dissection of a frog. Now it was used against him in public. After the second jeering he lost interest—and faith in himself. He started cutting school, and each cut made it harder to come back and face accumulated failure. So he stopped going to school and tried to get a job at the airport. He was a clean, alert looking boy, so he was taken on to do odd jobs.

But he was no better at odd jobs, mostly manual, than at making neat notebooks, so he was "let out." Then began a five-year trek down hill—odd jobs at manual labor—failures, pool-rooms, and finally juvenile court.

By an odd chance, a former classmate managed to introduce him to a school counselor. Little by little his story came out and his abilities recognized. He did not have good manual dexterity. His notebooks would probably always be "messy," but he had a fine mind and, once he came to believe in himself again, it was possible to find him a good position where he could once again weave a dream of service.

Third, in spite of the current educational theory regarding the cultural aims of education, it may be said that the normal consuming hunger of young people during these four years is vocational. Physiologically these are the days of maturation; these are the days of the final forming of the body. In ancient times these were also the days of marriage and acceptance into adult membership in the tribe, with definite status as hunter or maiden. Attaining adulthood was synonymous with accepting the responsibility of some definite service to the tribe. The impulse toward service is there still but today must work itself out at best in hobbies, and at worst in juvenile delinquency. Cultural ideals may satisfy maturity, but they carry no vital meaning to youth. They do not answer his dominant desires. Some day, when he has answered the urgency of his present desires, he will have time to think on these things if we do not frighten him off, but today he wants to live as and of his friends of today. He is interested only in past achievements as they bear directly upon his life. Many would say there is great loss of cultural values in this point of view, in which opinion they

have forgotten that all education, cultural and otherwise, at its inception was vocational. It grew out of the meeting of a vocational need. It was the priest of ancient Toulouse who needed the Greek and Latin to carry on his vocation and the priests and preachers of colonial America who brought the ancient languages to the first colleges in this country. The young surveyor of colonial days needed geography, so it was added to the curriculum. The young medical student needed physiology, and it was added. It can be maintained that the vocational need was the point of departure, that all culture in the end relates itself in one way or another to the fullest answering of the vocational choice. Just so, a young pre-med student was advised to take art, music, Sanskrit literature, and a shoemaker became in the end a great philosopher, and the boy Carnegie, working in the heat of the steel mill, came finally to acquire for himself and to give to others the culture of the ages.

The problem challenges us all to reconsider our curricula, to think of our schools not as a bridge between elementary school and college, but as an institution having a distinctive contribution, an institution that actually forms youth in the image of their life visions.

Fourth, how then may we meet youth's challenge? Amid the complexity of the present vocational situation it is well to recognize the fact that all occupations tend to be upgraded from rudimentary and simple practices to scientific procedures. The untrained become the trained, the trained become the professional, the household domestic has become the nurse, the barber of Henry VIII has become the skilled surgeon, the indentured servant, the teacher. And in this process of upgrading the professions have tended to break up into parts and levels. Dentistry, once a unit in the medical field, is now itself subdivided into fifteen different occupations on three distinctly different levels. There is the ortho-dentist and the research dentist on the post-graduate level, the dental hygienist and laboratory technician on the junior college level, and the dental nurse and dental mechanic on the third level.

This is true of all fields of occupation. They have grown up broadly on levels that correspond with our school set-up. In each field there is the elementary school day-labor, the high school semi-skilled labor, the junior college mechanical expert,

the university white collar job, and the graduate school profession. In whatever level of education we are working it is our obligation, no, even our necessity, to study our community needs (and by community is meant that area which absorbs our youth in adult life) and determine which of those needs are best met in our school system. Four simple criteria are needed:

1. Does the community actually need this kind of trained adult?
2. Do students in our school actually wish to enter the field under consideration?
3. Are a sufficient number of young people employed over long enough time to justify an educational set-up?
4. Are the skills and knowledges required for the occupation on our school level?

The fifth challenge relates to teachers themselves. It is a serious situation when the advancement of teachers comes from spending as little time as possible in the classroom or in classroom procedures, and as much time as possible in research, generally in a field not in any way related to the interests of the students they are teaching. In many instances the young teacher is practically forced (for the honor and glory of the institution) to spend all of his spare time acquiring a higher degree or writing some book or doing some piece of research unrelated to the classroom, so that he becomes less and less interested in the students he is teaching and influences them, forms them, liberates them less and less. I know a teacher who is internationally famous for her scholarly contributions, but who has been too busy for these many past years writing her books to have any time to talk to students, to know students, or to awaken visions in the minds of the students. Certainly good teaching requires scholarship of the highest order. Any instructor must be sure of the great breadth and worth of the subject upon which the teacher must draw. He must be sure of his materials in order that he will be free to rearrange them into new patterns to new and unrealized ends. If he is not master of the breadth of his subject, he must hold his subject to old patterns lest he lose his way. It is our problem to find teachers who have mastered the field in which they are teaching and whose joy comes not only in making further contributions in the field but in the thrill-

ing experience of bringing that new knowledge to the threshold of the minds of youth.

The sixth challenge asks you to follow these youths into active vocational life and learn from them your own deficiencies. From time to time studies have been made of vocational placement and opportunities, but who of us has formed a vital advisory committee of young graduates to discuss and revamp the curriculum in terms of their real experiences? Who of us has dared to throw aside the conventional pattern and follow the visions of youth? Who of us has so ordered life in the schoolroom that a Mary Antin would say of their institution, "This is my latest home, and it invites me to a glad new life. The endless ages have indeed throbbled through my blood, but a new rhythm dances in my veins. My spirit is not tied to the monumental past, any more than my feet were bound to my grandfather's house below the hill. It is not I that belong to the past, but the past that belongs to me. And I am the youngest of its children, and into my hands is given all the priceless heritage, to the last white star espied through the telescope, to the last great thought of the philosopher. Mine is the whole majestic past, and mine is the shining future."

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THE LEAKAGE AND A DUTCH EXPERIMENT

The number of Catholics who leave the Church immediately or shortly after their school years are over is a problem which at times has worried most priests and Catholic teachers. Of course, in some parishes this "leakage" from the Church may be so slight as to be almost negligible. In others, however, the proportion is large enough to merit serious consideration.

In recent years, the Catholics of Northern Holland attempted to arrive at a solution. Their experiment would seem to be worth examination. Southern Holland is very largely a Catholic region, but the North is not. The situation in the northern provinces is, indeed, very similar to that of the United States. (We speak, of course, of the time prior to the German invasion of Holland in May of 1940.) Most of the inhabitants of the north are Protestants, but, nevertheless, there are considerable numbers of Catholics living there. These have developed their own parochial and high schools, so that Catholic children are usually under the influence of Catholic teachers during the period of their early scholastic training. After school hours, however, they mix with the non-Catholic children of the neighborhood, and so include non-Catholics among their playmates. When they leave school and enter industrial or commercial life, usually about the age of fourteen, their social relations outside the home are almost wholly non-Catholic. Many of these Catholic children, despite the influence of their Catholic home, and despite the years spent in a Catholic school, leave the Church very soon after they take their place in what some of the sociologists have termed "occupational society." Why?

Before finding a satisfactory solution to a problem, it is always necessary to seek out the cause. Does the fault lie with the parents? Does it lie with the school authorities? Of course, individual reasons for a "born-Catholic" leaving the Church will always vary. For some, the home environment has been a poor one from the religious viewpoint, and the religious example there too unsatisfactory to provide an adequate Catholic background, and one which the influence of the school failed to combat. For others, there may be personal reasons of a base kind, such as will always occur so long as man remains prone to sin. For some few, intellectual difficulties arise, which the

individual is unprepared to meet. (This latter reason is probably the chief cause for the occasional defection of American Catholic college graduates. If our Catholic college students are not given a sufficiently deep knowledge of theology, and if their philosophy and other courses are over-simplified, they are not adequately prepared to meet the theories of their non-Catholic confrères and this may lead to erroneous intellectual conclusions about the Catholic Church.)

It was discovered in Holland that the majority of young people who left the Church did so simply because they could not cope with the ordinary social surroundings of their life after leaving the shelter of their Catholic home and school. The truths of the Catholic faith and the practices of the Catholic religion are taken so much for granted in the ordinary Catholic environment that it comes as a shock to the Catholic child to discover later that these teachings and ways are not those of the world, that they are not understood, and that they are even mocked and laughed to scorn. Under these circumstances, therefore, the majority of leakage cases seem to be due to a lack of adequate preparation for life outside the Catholic environment of home and school. Needed preparation would include: teaching the child the basic principles of his Faith, inculcating a deep conviction of the truth of these principles, developing in him a deep personal love of God and, most important of all—if the building is not to be on sand—training his will to be strong to uphold his convictions and his love of God. When home or school training is deficient in providing the child with preparation of this kind, there are bound to be some who will leave the Church when they come in closer contact with the non-Catholic environment of after-school life.

As soon as the Catholic teachers of Northern Holland recognized their part in the responsibility for the leakage question, the problem was the comparatively simple one of providing the right method to prevent a continuance of the situation. Most of the teaching Sisters and other members of the school staffs cooperated wholeheartedly with the plans drawn up, which, however, covered only the needs of girls for the experimental period. A few educators, of course, considered that their own personal methods were sufficient to cope with the situation involved and did not take part in the scheme.

As adequate time is given in all Catholic grade schools to religious instruction and the development of piety, the chief problem was that of how to give a schoolgirl so strong a conviction of the truths of her religion that she would, if necessary, be willing to die for her Faith. Inculcating conviction and training in will-power were, therefore, the objectives of the course adopted.

The child's teacher is the logical person to provide such training in a scientific manner, and, as the lessons to be learned must be impressed upon the young mind in as forceful a way as possible, special teacher-preparation was needed to ensure an adequate approach. The plan was placed in the charge of the principals of the cooperating Catholic schools, who were asked to instruct each of their teachers to meet her class once a month outside of school hours, and in a place where lessons were not normally held; for example, the parish hall. To ensure that the meetings would be scientifically conducted toward the final end to be achieved, books were prepared to give full details of the contents of each of these monthly meetings for each of the grades from the age of seven to fourteen.

There is nothing haphazard about the work. The meeting of one month logically leads to that of the next. The work of one year is just as logically connected with that of the year following. Notice is also taken of the main liturgical feasts of the Church.

There is a certain similarity in the meetings, however. First, a religious story is always told, centering around a Gospel story or the life of a saint, to inspire the young listeners with zeal for the particular virtue to be in some degree acquired during the following month. After this, several examples are given of modern possibilities of practicing such a virtue. For instance, if the virtue of the month is love of one's neighbor in everyday social relations, stories are related about a girl playing with her schoolmates, who picks up things they may drop and hands them back with a smile; about a girl who realizes how much her mother does for her, and so resolves to help her each day to make the beds, or tidy the kitchen, or do some other task which she can easily perform if permitted by her parent. Although examples are provided in these books, the teacher is urged to use her imagination and to draw from her own knowledge of the

particular environment of her pupils and their moral needs. The third part of the meeting is the teacher's proposal that all the generous pupils in the class will make a definite and very practical resolution to be kept during the following month, out of love for their crucified Saviour, and to ask them to state what this resolution is. Most students will respond to this, but, if they do not, stress is laid on the fact that they must not be coerced. The teacher, of course, helps the younger ones to realize what they can do, and defines the resolutions in terms capable of their concrete performance. The meeting then ends with a song or hymn appropriate to the occasion.

During the time which intervenes between one meeting and the next, the teacher is asked frequently to remind the members of her class about the resolutions they adopted, encouraging individuals to continue, however hard they may find the task. She is urged, however, never to ask students specifically if they kept their promises, for it is generally agreed that such a procedure might lead to undesirable habits of deception. In the older classes, the stories and monthly practices center more and more around the combatting of human-respect—the continuance of a resolution to do something needed in the home, even if laughed at by the rest of the family; or the keeping of a resolution which will be noticeable by non-Catholic playmates, and so must be defended, and continued even in the face of mockery and opposition.

In the last school year, the children are allowed to become junior members of the Grail youth movement, which developed the plan. They are called "Cross-bearers" because they are given a cross to wear, exteriorly, as a distinguishing badge. Membership is allowed only on personal demand, and after a period of probation. The cross is about three inches in length, made out of durable material about an inch in width, and is very nicely made but, of course, quite obvious to others. The little Cross-bearers are warned that their non-Catholic playmates will inquire about these crosses, and they are told how to reply to such inquiries. They are also told how some of their playmates, not understanding, may laugh at them, and they are instructed how to handle such situations also. In this way they are led to be true Christians. A true Christian is not ashamed of his Christianity, and an educated Catholic clearly understands that to be a Christian

involves bearing the Cross of Christ, not only by the practice of virtues or of mortifications, but also by refusing to allow misunderstandings, criticism, mockery, to come between him and his practice of the Catholic religion.

It is too soon to test the practical value of the character training which has been so briefly described. Unfortunately, one cannot even be sure that it is continuing, now that the Nazi régime rules in the Netherlands. Yet it seems that children trained in this fashion will not lightly leave the Church. In this Dutch diagnosis and method, one may hope that the solution has been found to a large percentage of the leakage which takes place.

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A PROGRAM OF RESEARCH IN GENERAL EDUCATION

I. PRELIMINARY STEPS

During the past six years, the College of St. Catherine has held weekly Interdepartmental Conferences for the purpose of increasing the effectiveness of its program. These conferences have usually been focussed upon a single theme for the entire year, as, for example, "The Improvement of College Teaching," "The Development of a Guidance Program," and "The Improvement of Tests and Measurements." Experience with such conferences has demonstrated that greater progress can be made by centering the attention of the entire faculty upon a single problem of major concern than by dissipating its energies on a number of problems of less significance.

This year "The Improvement of the Lower Division Curriculum" was selected as the general theme of the conferences. A committee was appointed to draw up plans and was assisted in its task by several outside curriculum specialists. After some deliberation it became evident that a one-year study would at best be very superficial and that a number of years would be needed to study the problem intensively. It was therefore decided that the first year's program be limited to a consideration of our major responsibilities in the field of general education and to the development of a comprehensive program of curriculum research.

The first few meetings were accordingly devoted to a review of our unique functions as a Catholic college for women, in the hope that we would thus build up a guiding set of principles against which to evaluate our program. Prior to the first of these meetings, the faculty was provided with lists of significant questions to be raised and with reading material pertinent to the problem. A "faculty shelf" containing such materials as course syllabi, examinations, and recent publications on higher education was reserved in the library. Staff members were requested to submit written statements of their opinions on the several aspects of the problem, and their responses were assembled in a summary statement. With this as a point of departure, a committee is now drawing up a comprehensive statement of our educational philosophy as it relates to general education. This will be used as a "frame of reference" in evaluating the several offerings of the curriculum.

The desirability of revising certain aspects of our curriculum in order to facilitate the attainment of our purposes and ideals was discussed at a later meeting. It was agreed that the effectiveness of our present program should be determined before undertaking any radical revision of the existing curriculum. This decision gave rise to another problem of major concern, namely, that of determining criteria for judging the effectiveness of college instruction. Since there was general agreement that the real test of effectiveness was the kind of lives students live after they leave college, it was thought desirable to make systematic follow-up studies of graduates that would reveal not only the degree of success attained in a certain profession, but also the extent to which desirable attitudes and ideals were displayed. On the other hand, it was recognized that some means of recording progress while students were still in college would also be necessary.

A scrutiny of the commonly used instruments for evaluating achievement in our college gave convincing evidence that some of the most important aspects of growth, such as the increase in Christian and scholarly attitudes, were not being adequately appraised. Although there was indirect evidence that students were growing in these respects, such evidence had not been recorded as systematically as had achievement in other areas. Appraisal was difficult because attitudes are extremely intangible, and such paper and pencil tests as were in existence were not deemed adequate for measuring our objectives. Nevertheless, the realization that these "intangibles" are the most important outcomes of Catholic higher education seemed to warrant experimenting in this area.

A consideration of our sophomore comprehensive examination program provided further stimulus for such a study. It is a common observation that the subject matter of these tests becomes, in the minds of students, the real objectives for which to strive and the criterion of what is important in a college education. Many students do their most consistent studying in the fields in which they anticipate comprehensive examinations. It is only reasonable, therefore, that these examinations be designed to measure all important outcomes of the college program. The absence of examinations in any important area gives a distorted emphasis to the college program.

These and similar considerations gave rise to the following resolutions:

1. That evaluation techniques adequate for measuring all significant aspects of growth during the college years be assembled as soon as possible;
2. That a statement of specific components of a Catholic sense of values be prepared as a check list for devising evaluation instruments in this area;
3. That the status of our students at entrance next year be determined by means of appropriate pre-tests in as many significant areas as possible;
4. That the progress of these students during a two (or possibly a four) year period be studied intensively;
5. That the results of this study, in terms of strengths and weaknesses, be used as a basis for curriculum revision.

In accord with the above resolutions, the following steps were taken:

1. Faculty members were given a questionnaire asking them to define specifically what attitudes, appreciations, and the like, they thought students should acquire as an outcome of their general education.
2. From the responses to this questionnaire, a committee assembled a classified list of attitudes and appreciations grouped under the general principles which were involved. This list was submitted to the staff and revised in the light of their criticisms. The revised list is as follows:

A. REALIZATION THAT EACH MEMBER OF THE MYSTICAL BODY OF CHRIST HAS A PARTICULAR COOPERATIVE FUNCTION IN THE CREATIVE OR REDEMPTIVE WORK OF GOD

1. Attitude toward a state of life.
 - (a) Realization that marriage and motherhood, the priesthood and the sisterhood, exemplify the workings of the Mystical Christ.
 - (b) Appreciation of the necessity of discovering God's design in regard to one's particular function in the Mystical Body, and willingness to accept that place once it is known.
2. Attitude toward the occupations of life.
 - (a) Realization that the philosopher and the artist interpret and complete creation.

(b) Realization that man in his scientific and technical discoveries complements the work of God and reveals His laws.

(c) Realization that members render service to the Church by achieving eminence in a trade or profession.

(d) Realization that philosophy, art, and science are means men have of praising God by the right use of their highest faculties.

3. Attitude toward one's physical and mental gifts.

(a) Realization that each human being is unique and therefore renders glory to God which no other person can render.

(b) Acceptance of leadership responsibilities. ("To whom much has been given, much will be required.")

(c) Recognition of the fact that influence, distinction, honors, or high offices may be so many helps in serving God and one's fellow men.

(d) Appreciation of the body as the temple of the Holy Ghost, resulting in a Christian attitude toward the preservation of health.

B. ATTITUDE OF RESPECT FOR LAWFULLY CONSTITUTED AUTHORITY

1. Active and intelligent obedience to civil laws, at the same time reserving the right to advocate modification of any law that is unjust.

2. Respect for the property rights of others.

3. Recognition of the authority of parents and of the respect due them as instruments of the Mystical Christ in teaching, governing, and sanctifying their children.

4. Recognition and acceptance of the Church's right to legislate in matters of faith and morals.

5. Appreciation of the reasonableness of obedience to the laws of the Church and to the Ten Commandments.

6. Attitude of respect toward teachers and counselors.

C. ATTITUDE OF RESPECT FOR HUMAN PERSONALITY

1. Recognition of the natural rights of man.

(a) Willingness to sacrifice comfort, privacy, professional or class interests to serve a government that safeguards man's rights.

(b) Unwillingness to forego one's natural rights for economic security.

(c) Recognition of the right to own property in oneself and in others.

(d) Rejection of legislation which violates man's rights, e.g., compulsory sterilization, denial of free speech, etc.

2. Attitude of personal integrity.

(a) Constant endeavor to remain living and active "other Christs."

(b) Fidelity to promises.

(c) Honesty towards oneself and others.

(d) Maintenance of emotional balance in the face of difficulty or failure.

(e) Willingness to accept responsibility for the consequences of one's acts.

(f) Freedom from conceit or inferiority complex.

(g) Dissatisfaction with mediocrity.

3. Attitude of respect for those who differ from oneself—in race, nationality, religion, intelligence, education, etc. Realization that all men are actual or potential members of the Mystical Body.

4. Recognition of the dignity of labor.

(a) Recognition of the principle that work is a valid and necessary expression of one's personality.

(b) Recognition of duties toward employees.

(c) Recognition of duties toward employers.

(d) Christian attitude toward labor unions, collective bargaining, etc.

D. DISPOSITION TO PLACE MORE VALUE ON ACCOMPLISHMENTS IN THE INTELLECTUAL AND SPIRITUAL ORDER THAN ON TECHNICAL ADVANCEMENTS, INVENTIONS THAT INCREASE COMFORT, ETC.

1. Conviction that eternal values are infinitely more important than temporal ones.

2. Christian attitude toward the role of suffering in human life.

(a) Realization, generally, that they who suffer and die with Christ will arise with Him.

(b) Recognition of the purifying effect of suffering.

(c) Realization that the alleviation of suffering is a means rather than an end in itself.

(d) Rejection of unlawful means of reducing suffering, e.g., suicide, euthanasia, drugs, liquor, etc.

- (e) Courage to live full lives.
- 3. Cheerfulness in the practice of self-discipline and Christian mortification.
- 4. Disposition to further the cultural advancement of one's community.
- 5. Realization that right reason must govern the use of all good things.
- 6. Esteem for Catholic philosophy as opposed to pragmatism and the like.

E. SUPERNATURAL ATTITUDE TOWARD FAMILY DUTIES
AND RESPONSIBILITIES

- 1. Realization of the sanctity of marriage.
- 2. Acceptance of the duty of giving one's children a Catholic education.
- 3. Recognition of the proper relationship between the family and the state.
- 4. Acceptance of the obligation of mutual charity; disposition to make concessions for the maintenance of pleasant relations.
- 5. Willingness to let other members of the family develop their own personalities.
- 6. Rejection of unlawful methods of birth control.

F. SENSE OF RESPONSIBILITY FOR THE WELFARE OF OTHERS

- 1. Appreciation of the social significance of incorporation in Christ, making all men our brothers.
- 2. Realization on the part of the rich that they hold their possessions from God and are merely stewards.
- 3. Conviction that the common good takes precedence over private good.
- 4. Recognition of one's duty to vote and hold office; acceptance of leadership responsibilities.
- 5. Attitude toward the exploitation of natural resources.
- 6. Recognition of the need for personal contact with the poor, the sick, and the suffering.
- 7. Willingness to make untiring efforts for social justice.
- 8. Attitude toward borrowing and letting the next generation pay.
- 9. Promotion of legislation for the general welfare, e.g., health programs.

10. Disposition to further the spiritual well-being of others, e.g., instructing children.

G. SCIENTIFIC ATTITUDE TOWARD THE PROBLEMS OF LIFE

1. Habit of distinguishing between belief and proof.
2. Alertness in observation, followed by sustained effort to find explanations, causes, and consequences of conditions affecting oneself and society.
3. Proper humility when facing the problems of life.
4. Habit of consulting reliable authorities.
5. Habit of questioning authority constructively.
6. Suspension of judgment in the face of insufficient evidence.
7. Willingness to experiment; attitude of receptivity regarding new ideas.
8. Courage to act on tentative hypotheses.
9. Tendency to face reality squarely.
10. Reverence for truth wherever it is found. (Will not reject the partial truth in any system of thought, nor accept the entire system for its partial truth.)
11. Care in formulating conclusions in accord with the available data.
12. Willingness to change one's belief in the light of new evidence.
13. Ever-increasing realization of the magnificent orderliness of the universe.

During the past three months a committee has been drawing up plans for evaluating student growth in the direction of the above objectives. It is able, at the present time, to report considerable progress. It seems likely that the entire personnel program, including interview reports and observational records, as well as paper and pencil tests, will be utilized for this purpose.

The writer hopes that the publication of this preliminary report will arouse interest on the part of others concerned with the same problem, and that it may result in a mutual exchange of ideas and materials for improving the lower division curriculum.

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METHODS FOR THE IMPROVEMENT OF READING IN COLLEGE FOREIGN LANGUAGE CLASSES

Our Catholic colleges are receiving each September an increasingly large number of students. This means a larger percentage is being enrolled in the elective foreign language classes of freshman year. The newly matriculated are usually from three sources: the Catholic high school, the Catholic academy and the public high school. Entrants from a so-called non-sectarian academy, private preparatory school and again from a junior college sometimes appear in the freshman enrollment. However, this latter group is a minority and for purposes of discussion hardly enters as a factor.

With the three groups that form the majority an investigation into the pre-college preparation shows that they have fulfilled the foreign language requirement to pursue courses leading to the A.B. degree. The three or four-year course of high school Latin covers this requirement. In addition the high school graduate is also credited with certain elective units from courses in either French or Spanish, occasionally in German and very rarely in Italian.

On this foreign language foundation the college instructor begins work on a new and higher level. Articulation between the preparatory school and the college in the matter of foreign languages exists to some degree. More often the situation of the student in a new environment, the struggle for adjustment and other concomitant factors contrive to minimize whatever language skill the student developed in the years of high school.

Sometimes the college professor intuitively feels the laborious hours of language drill given by his high school colleague, indicating that the transfer of skill has persisted into the freshman class and has survived the abrupt transition from school to college. More often than not the college professor starts to build the new structure on a bare skeleton framework of English grammar. While English grammar is a *sine qua non* for comparative purposes with the foreign language, still the high school study of a foreign language accelerates the college teacher's task.

How can we improve reading in the foreign language classes? By reading is here meant ability to transfer the power acquired

in the formal classroom recitation to everyday life; for example, the ability to read a book in any language, ancient or modern, or to take up a newspaper in a modern language and read it with intelligence, ease, interest and consequently with pleasure.

First may be mentioned several difficulties that hinder foreign language reading. Frequently the student has a hard time in recognizing words. This may be due to lack of training in word-recognition or else too difficult reading matter has been given to the student.* As a result there is created an antipathy for anything further in the literature of the language studied.

To counteract this hindrance emphasis should be placed on groups of words formed from the same root or stem. Excessive use of isolated word-list is not advocated, but rather the finding of the word in its context. The families of words should be brought to the student's notice. Thus, in German: *binden*, *Binde*, *Band*, *Bund* are all forms of the verb *to bind*, the root vowel changing in ablaut gradation. In French: *pointer*, *pointure*, *pointeur*, *pointilleux*, *-euse*, *pointillé*, *point* are variants of the verb *to point*. Here the new word is formed each time by the suffix. In Italian: *dirigere*, *direzione*, *direttore*, *direttorio*, *diretto*, *-a*, *direttamente* are all formed on the verb *to direct*. In common with other Romance languages the suffix formation of the new word is apparent.

Another disability is halting oral reading in class.* If this is not due to difficulties in word-recognition, it is often due to some earlier unpleasant experience in oral reading that has "conditioned" the student so that he becomes nervous and embarrassed. As this is more a physical handicap, the college teacher should adopt a very sympathetic attitude toward this type of student and encourage him to read the easier portion of the assigned translation. Another group is formed by those who read rapidly and inaccurately.* Their attention has never been called to the poor quality of the recitation they are giving. Infinite care and tact must be displayed by the professor to slow down the recitation to the ordinary classroom tempo. When this

* Cf. *The New Ideal Catholic Readers*, Sixth Reader Manual by Sisters of St. Joseph of Boston (The Macmillan Company, Dec. 1940), pages 82 and 83, on which Dr. Arthur I. Gates of Columbia University gives more details of diagnostic and remedial work in reading in grade schools. The author of this article is co-editor of the intermediate grade readers "Singing Hearts" (1938), "Silver Sails" (1939) and "Golden Springs" (1940).

remedy has been applied the nervous, self-conscious pupil no longer hastens to finish his task, but proceeds at a slower pace.

Slow silent reading is often the result of inability to perceive words in thought units.* Possibly the college student is semi-articulating, a practice to be corrected in the elementary grades. Again students have the habit of using the finger or a pencil to keep the place while reading. This practice tends to retard the eye-span, which should be increased and should travel rapidly to the end of the sentence. Broad eye-span is most essential in those languages that have periodic sentence structure, as for example in Latin and German, where the most important word in the sentence is last.

If there is a lack of interest in reading in the foreign language classes, this can be often remedied by related linguistic activities, which the college language club offers. The routine of the classroom with its hard grammar drill and its constant check-up on prepared translation is varied once a month by a meeting of *Le Cénacle Littéraire*, *Der deutsche Verein* or *Il Ritrovo Dante*. In a semi-social atmosphere the program of the meeting should consist of topics of cultural or historical value prepared by the students and delivered in the foreign idiom. In addition, linguistic games, dramatic presentations or songs provide interesting and profitable material.

Our Catholic colleges have the added advantage of religion to correlate with the reading in foreign language classes, an element missing in purely secular education. Modern research has emphasized the interest element as most influential in learning. The beauty of religion found in Catholic foreign literature is often an incentive to read these works in the original. Our increasing enrollment of students is a proof of their desire and interest in all that the deposit of faith can offer them in a Catholic college.

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VOLUNTARY MUTISM IN TWINS OF SUPERIOR INTELLIGENCE

Judith and Joyce were six years old when first I met them. They were dainty as story-book girls in their lavender coats, leggings and pretty bonnet hats, set off by a tuft of white fur. White gloves matched the white rabbit tuft of the hats.

Dainty as fairies are these lovely twin girls, and, to be sure, had they lived in the land of their forefathers a couple of generations ago the verdict might have been that the fairies were responsible for their strange behavior! For Judith and Joyce could never be persuaded, bribed, or frightened into speaking to any adults except their father and mother! At the age of five they had entered kindergarten, but during the entire year the teacher had never heard the voice of either child. The other children said that the twins talked, and she had seen them at a distance talking to other children in their play, but to her and in her presence they never uttered a sound. The September following their sixth birthday, these little girls entered the first grade of the parish school. They liked school very much, the other children liked them, but nothing Sister said or did could induce them to speak to her. Other Sisters interested themselves in the twins, but were always met by the same stoical silence—a silence so stupid to behold that one could only wonder whether these lovely little girls were beautiful in body only. The pastor gave them much attention for a week or two but soon looked upon it as a hopeless task.

Naturally, the other little people in first grade were very conscious of the twins. To be a twin is in itself a claim to much added attention. To be twins that could not or would not talk to grown-ups set these little girls quite apart in the eyes of their classmates. Fortunately, as we have mentioned, the other children liked the twins and found them good playmates. There was one asset, at least, in the fact that the little girls play well with others although they quarrel with one another a good deal. In school, a second grade child heard the twins recite their lessons; it was Sister's one way of checking on them. It was not long, however, before these first grade mites had carried home to their

parents the strange story that "Judie and Joyce never talked to Sister or Father or any big people."

Naturally the children's own parents were much disturbed by their own and the teacher's problem, and by the parish gossip. The children were their only ones. Both father and mother realized that they had spoiled them a great deal, but, as far as they could judge, the twins seemed to be able to do all the things other children could do at their age and certainly, at home, they talked a great deal about everything and all the time. Only in the presence of adults did they become babyishly shy, refusing to say a word. On such occasions the mother would try to push them forward, urging them to talk. The more she urged the more shy and silent they became, seeking to hide behind her or behind any other available object. At the urgent recommendation of the first grade teacher, who had used every device she could think of over a period of ten weeks to break the silence of Judith and Joyce, the mother brought the little girls to the college clinic. The service of the clinic is to give individual mental tests and to help the parochial schools readjust problem children. It is rare that so interesting and so baffling a problem is presented.

Mrs. G——, her husband and her mother brought the little girls for their first interview. After the three adults had been greeted, the mother proceeded to introduce her little girls. Judith had stood her ground stiffly and shyly, in the middle of the floor. She looked at me, but she neither smiled nor spoke, nor would she put out her hand, although the mother urged her vehemently to do so. To relieve the child's embarrassment, I turned to find her sister. She had squeezed herself behind a radiator pipe running from the ceiling to floor with possibly two inches space between it and the wall—a pipe, incidentally, that in twelve years I had never noticed in that parlor before—and was grinning apishly and defiantly at her mother as she urged her to "be a good girl and come and shake hands with Sister." As the mother urged, Joyce, in her strange position, began to jump up and down. How she managed in that space, I cannot imagine. I turned back to Judith, but she had run and hid herself behind the door. She too was looking out and grinning foolishly. My mental note was "probably quite defective."

The father stood helplessly by; the grandmother said nothing, but looked very grieved; the mother continued in a very painful manner to urge the children to be good. I could not see just what to do, so I tried the simplest and most natural thing I could think of. As if nothing extraordinary were happening I remarked in the most casual, friendly tones I could command, "You have two lovely little girls, Mrs. G—. I know that they are anxious to get at the games you brought them to play. Daddy and grandma can wait here and we will go up to the playroom. Come, children!" The mother reiterated the "Come, children" and, strange to say, they came, each grasping a hand of the mother, and then running ahead of her when they arrived at the white marble staircase. Any students, or others whom they met, were passed by without the slightest recognition. They were apparently wholly uninterested in an adult world that always stopped and turned to look at them. The mother said they showed this attitude of indifference everywhere they went.

My student assistant was waiting in the room for us. The room is of the seminar type with a long table on which we had placed a good deal of interesting material, actually the Merrill-Palmer test material. Judith became interested immediately and went with the assistant to the table. Joyce became suspicious, ran to her mother, and actually cried when the mother tried to send her to the table. As the mother tried to leave the room, the child clung to her, insisting upon going with her. In despair the mother turned to me, saying, "What can I do? She will not listen." Judith was already busy with some of the material.

Again I decided to try the simple, natural thing. Firmly I detached the little one from her mother, pushed her a step or two toward the table, saying, "You will stay here and play with Judith, Joyce. Mama and I are going back to the parlor." She whimpered and turned as if to follow us, but I closed the door quickly as we went out. The assistant said she made no real attempt to follow and after a few minutes joined Judith, who was quite satisfied and had not shown the least interest in or concern about her sister. When the two got together, the assistant's trouble began. They annoyed each other and each refused to allow the other to play constructively with anything. When I came back about twenty minutes later, the children and most

of the materials were on the floor, all in absolute confusion. My instructions to the assistant before the little girls arrived had been to give them the material and to observe carefully what they did, but to leave them alone as long as they were not actually destructive or did not hurt themselves. Had I seen the children in action I am not sure that my instructions would have been so negative. However, I too looked on for about ten minutes. Apparently they were "showing off," for they pushed and shoved each other and threw blocks about in confusion, laughing annoyingly all the while. Finally Joyce crawled under the table. She was just long enough to kick the table drawers, and this she proceeded to do. Immediately Judie joined her. This was interesting to note. Joyce was at once the baby, but also the inventor of annoying things to do and the leader in disorder. Judith was the more stable and developed child. (In appearance she is a trifle taller and heavier and of slightly coarser features, although the two children are so much alike that only careful observation can distinguish them, and then only when they are together.)

The assistant was disturbed and tried to coax the children out. They became more boisterous and quite rude, although in all of this process not a word was spoken. Judith, the follower and apparently the stronger and more balanced child, was even ruder and more boisterous than Joyce. Having satisfied myself on what they could be as exemplars of "spoiledness" and self-will, I decided again to do the simple and obvious thing.

Standing back enough so they could both see me, I said very firmly, "Beatrice (the assistant), we have had enough of this nonsense from these big girls. Come out from under the table and pick up these toys! Judith, you pick up all these blocks; Joyce, you pick up these other things. Put them on this table, please. Be quick; we haven't much time. There are other things to do."

The silent children did as they were told, becoming smiling and normal in their alacrity.

I talked on to the assistant: "You will keep Joyce here, Beatrice, and show her those lovely doll pictures we have. I will take Judith into the office and teach her how to typewrite. Are we ready? Everything off the floor?" Both little heads

nodded. "Very well, then; Judith, come with me. Beatrice will show you the dolls, Joyce."

By this time I had a working hypothesis in regard to the difficulty. Joyce wanted attention and was suffering from infantile fixations. Judith was more normal socially, but she was drawn to support Joyce in whatever she did. Separated from Joyce, her resistance could probably be broken down; then, Joyce would never be able to hold out alone. Moreover, if Joyce found that she could get attention by being normal, she probably would be inclined to react normally.

Judith and I typed; I said the letters while she punched the keys. Every few minutes I called her attention to the fact that the keys went down much more easily when you said the letters as you pressed them. It was no use; she stopped typing rather than say the letters. She had, however, written her name several times and she was very friendly in her attitude, although the silence was unbroken. The children left that afternoon in a very happy frame of mind and, when asked if they would like to come back the next week, nodded vigorously. They took samples of their work to show to their father and mother and, while they refused to talk in the presence of the examiner, they showed signs of elation in pointing out to both mother and father what they had been doing.

A week later the parents returned with Judith. (It will be remembered that Judith was the more normal and aggressive of the two children.) The examiner, however, misunderstood the parents' identification and thought that the child was Joyce. All afternoon she called her Joyce and the child never objected, nor did she make any attempt either through speech or signs to correct the mistake. She was kept busy cutting out paper dolls for herself and her sister and seemed to be very happy in the process. The examiner felt, however, at the end of the afternoon that she was definitely no farther along in solving the problem of getting her to talk than she had been the week before. Again the child went away very happy and gave evidence that she wanted very much to return. The mother later related that when they got into the car, Judith complained to her that she had not told Sister that she was Judith and not Joyce.

The next week both children returned again. It was planned

that after giving them a half-hour or so to adjust themselves and to feel at home with the examiner and assistant, the assistant would give them the Otis Primary Group Intelligence Test. She did this by placing one child on each side of her. The children were allowed to choose the colored crayola which they would use in marking the test. Both would have liked to have the lavender crayola—it was a shade almost identical with that of their wraps—but, as there was only one lavender crayola, the other decided to take brown. There was no quarreling about the colors; the child who had been asked to choose first chose the one she wanted and helped her sister choose the other. Everything was done in silence, of course. The examiner left the assistant with the children for the test. In trying to get Face Sheet information for the test the assistant deliberately refused to understand the children's signs. This became so annoying on the question of age that Joyce, the more timid child, burst out with, "We're six, not seven." Judith repeated what Joyce had said. The assistant showed no sign of surprise, but went on with other questions and to the test proper. Before the end of the first test the children were commenting upon what they were doing. Again the assistant said nothing and showed no evidence of surprise and continued with the test to the end.

In the adjoining room, the examiner heard the children talking, and when sufficient time had been allowed for finishing the test she went into the room apparently on some pretext of business and made an incidental remark to the assistant and to the children. There was hesitation for the moment and then Joyce answered. Judith followed this lead. Then for the following hour both children spoke freely to the examiner and the assistant. They were asked if they would like to see some of the building, run the elevator, and such things. Of course, both were delighted. The examiner took Joyce; the assistant, Judith. They went separate ways, the plan being that they would meet as many persons as possible, stop and introduce the children very naturally to them and talk to them without paying any more than normal attention to the children. The children behaved very well in these meetings; that is, they showed little sign of bashfulness, but they did not wish to talk. They talked freely to the examiner and the assistant, however, as they left

each individual. In the parlors with the parents, also, they spoke freely to the examiner as they were getting ready to leave. They were to come back the next week.

On their arrival the next week, the examiner went to the parlor to meet the parents and get the children in order to bring them to the laboratory. She was astounded to find them just as shy and quiet as they had been any time previously. They refused absolutely to talk, but they were anxious to get their things off and to get to play. In taking them to the laboratory, the examiner met several persons and stopped to introduce the pair to them. Both children showed as much timidity, fear and retirement into self as they had shown on the first day when we had met them in the parlor. The interesting thing is that the appearance of both children when in this strange and timid mood is such as to make one feel that they are definitely subnormal. However, on the Otis Group Intelligence Test which they had taken Joyce had an I.Q. of 126, Judith of 128. According to the Revised Stanford Individual Test given as soon as their speech facilities permitted, Joyce had an I.Q. of 112, Judith of 120. Each week on arriving at the laboratory the children showed shyness for a possible ten or fifteen minutes, and after that seemed perfectly at home doing tasks which they enjoyed very much with the assistant and the examiner. While doing these tasks, it was noted, also, they did not quarrel or interfere with each other. As they had brought their music books with them on this fourth visit, they were taken to a piano and each child played one or two little pieces. Neither could be induced to sing, but each admitted that she did sing these pieces at home. It was arranged then that the children should play and that the examiner and the assistant, and a couple of other students who were present, should sing. Judith did the playing; Joyce refused to play for the group to sing. Both seemed to enjoy the other girls' singing, but they could not be induced, in the course of fifteen minutes, to join in the singing themselves.

On this afternoon, the fourth visit to the clinic, the children acknowledged introductions by shaking hands with the persons and saying, "I am very happy to know you." This was suggested to them as the thing which polite girls in college did, and a little practice was given to acquaint each with the procedure.

Apparently they were perfectly at ease when they knew just what to do. On the way back to the parlor on this particular afternoon, the children met a group of Sisters. To the surprise of the Sisters, many of whom had tried in vain on previous days to get the children to talk, they stopped, talked freely and apparently without any embarrassment. The father and mother, seeing the performance, came out to where the children were. Their appearance in the group had no bad effect. The twins talked freely, explaining the work they had done—they had drawings and various other evidence of work in their hands—the games they had played, and also answering questions about their class in school.

Each week at the clinic, the examiner had talked to the children separately, trying to arouse a desire to talk. All possible motives were used, but a special appeal was made to the child's love of the Infant Jesus. The mother reported that at their night prayers each little girl asked the Infant Jesus to let her talk. During this period, the school had cooperated also in motivating the desire to talk. Sister had suggested to the twins' companions in first and second grades to make little acts of mortification and to ask the Infant Jesus to let the twins talk, just like other children. Judith and Joyce knew this. The examiner worked on the hypothesis that, if the children became convinced that the refusal to talk was an affliction and a handicap rather than an asset, they would want to get rid of the difficulty. In the religious motivation, too, when they did talk, the credit would go to the Infant Jesus and it would not appear to them that they had accomplished any marvelous feat.

A week after this afternoon on which they had talked normally with every one, the children came to the clinic again. The assistant was ill, so the examiner was alone with them. Again, it took about ten minutes before the two little girls were talking normally. It was getting near Christmas, so the examiner told them the Christmas story and had them set up two Christmas Cribs, one in soap figures, the other a large set of colored cut-outs which were mounted on wood cut with a jig-saw to fit the figure. This colored crib-set charmed every child who saw it. The twins were no exception. Seeing them so delighted with it, the examiner asked if they would like to take it to school. Both

children were most anxious to take it. It may be said that, up to this time, conditions were no different either in school or with other adults whom they met. There was apparently no carry-over of their newly acquired ability to talk to adults.

Knowing that the children wanted to take the crib-set to school so much, the examiner became diffident. If a child brought a crib to school she would have to tell the class the Christmas story. Could they do that? They were sure they could! The examiner then asked if they thought Sister would let them bring it. Joyce suggested that they would ask her. Here, at last, was the goal in sight. It was settled that they would go to Sister together as soon as they arrived at school the next morning and ask her if they might bring the crib to school and tell the Christmas story to the class. Because she would be so anxious to know what Sister said, they must call the examiner as soon as they got home from school. Both children agreed that they would do this. As soon after that as Daddy could bring them, the examiner pointed out, they could have the crib!

Apparently they wanted the crib very badly, for they repeated the plan to their mother before they left and next day carried it out to the letter. Sister's report on the event was that they came to her together. Joyce did the talking, but Judith reiterated what Joyce said. Later in the morning, Judith was reading to the second grader appointed to hear her alone, when Sister came near her. The child hesitated for a moment, then went on reading. In the afternoon, Sister invited both children to go out with their class for reading. Neither child objected, nor was there the least hesitation from that time on in regard to talking freely to Sister in the room. A day or two later, Sister sent one of the twins and, later in the day, the other to the office with a verbal message to the principal. They delivered it without difficulty. A few days later they talked to the priest and also to the Sister from whom they took music lessons. From that on they talked as do all other children in school.

Some three months later, the mother brought the twins to see the examiner again. In the mother's presence they were shy and did not speak, but when they were brought up to the laboratory and away from the mother, they talked freely. The school, however, had had no further trouble.

It would seem that two factors, both negativistic, entered into this case of voluntary mutism. The first was a reaction against the painful urging of the mother that they talk; the second was a shyness and fear caused by the constant attention of adults. A defense of silence and apparent indifference, so marked as to make these children of superior intelligence appear stupid, was their rampart against admiring passersby and friends of their parents alike. If the children had not been superior and if they had not the support of each other, it is doubtful that they could have managed to get along so successfully or for so long a time without talking. After all, it was the fact that they could not make themselves understood by signs in the laboratory that first provoked them to speak, out of sheer vexation!

SISTER MARY, I.H.M.

Marygrove College,
Detroit, Mich.

EDUCATIONAL NOTES

ALUMNI OF 57 JESUIT COLLEGES, HIGH SCHOOLS

PLAN JOINT COMMUNION

For the first time in American history and in honor of the four hundredth anniversary of the confirmation of the Society of Jesus, members of the Alumni Sodalities of the 57 universities, colleges and high schools conducted by the Jesuit Fathers in the United States will hold a joint Communion breakfast on Sunday, March 23. A broadcast of the event on a coast-to-coast network is planned.

Seventy-five thousand are expected to take part, with the principal ceremonies being held in the key cities of Boston, New York, Philadelphia, Washington, Buffalo, New Orleans, Cincinnati, Chicago, St. Louis, Milwaukee, Omaha, Denver, Mobile, San Francisco, Cleveland, Detroit, Spokane and Los Angeles.

In the seven Provinces of the Society there are 14 universities: Fordham, Georgetown, St. Louis, Marquette, Creighton, Loyola in New Orleans, Loyola in Chicago, San Francisco, Santa Clara, Loyola in Los Angeles, Xavier, John Carroll, Detroit and Gonzaga. There are ten colleges: Canisius, St. Peter's, St. Joseph's, Loyola (Baltimore), Regis (Denver), Rockhurst in Kansas City, Spring Hill in Mobile, Boston College, Holy Cross and Seattle.

The high schools, numbering 33, are Canisius, St. Peter's, St. Joseph's, Loyola (New York), Xavier, Brooklyn, Loyola (Baltimore), Regis (N. Y.), Georgetown, Gonzaga (Washington, D. C.), Fordham, Regis (Denver), Campion, Creighton, Marquette, St. Louis, Rockhurst, Loyola (New Orleans), Tampa, St. John's, Loyola (L. A.), St. Ignatius, Bellarmine, Boston, Cranwell, St. Ignatius (Chicago), St. Xavier, St. Ignatius (Cleveland), Detroit, Seattle, Bellarmine (Tacoma), Marquette (Yakima) and Gonzaga (Spokane).

John C. Gill, of the Boston College Alumni Association, is the general chairman; C. Bowman Strome, of Holy Cross, chairman of the program committee; James S. Ruby, of Georgetown, chairman of the radio committee, and Sylvester A. Manning, of Fordham, chairman of the publicity committee.

CALIFORNIA EDUCATIONAL MEETINGS

Government control of higher education in the United States was pictured as a serious and imminent threat, in the presidential address delivered by the Very Rev. Edward V. Stanford, O.S.A., at Pasadena, Calif., January 10th, at the twenty-seventh annual meeting of the Association of American Colleges. Father Stanford is President of Villanova College.

"During the past five years the problems of governmental relations have been demanding an important place in the work of the Association," he said. "So insistent are these problems becoming year by year that their pressure bids fair to effect a transformation in the purpose of the Association. In the years immediately ahead, the Association may well become the bulwark of freedom for higher education. For in one guise or another, governmental control of higher education seems to lurk just around the corner."

Father Stanford devoted the main part of his address to a plea that "in the present emergency, while the nation is not actually at war, the essential work and services of our colleges should remain intact." "In order that this be so," he said, "I hold that our young men be permitted and encouraged to complete their college courses before being called for actual military training."

"The institutions of higher education in this country by their normal activity contribute immeasurably to the national welfare," the speaker continued. "More than ever before, national defense in 1941, 1942, and thereafter, demands the conservation of education on all levels. Higher education is important for its contribution as well as armaments and military training."

"It cannot be repeated too frequently that under our democratic form of government, universities and colleges are necessary for the preservation of the fundamental values of democratic life. Whatever threatens the continuity of our educational services in the present emergency is a matter of grave consequence to the nation as well as to the colleges."

Father Stanford said the officers of the Association of American Colleges have worked "for the loyal patriotism which supports national preparedness," and against "that pseudo patriotism born of haste and hysteria which would hamper or destroy

the freedom of colleges to carry on the essential work of education." "Thus far," he added, "an equitable balance has been fairly well preserved, but the danger period is not yet passed."

The speaker distinguished between "conscription in time of nominal peace, and conscription in time of actual war." "To say that we are practically at war," he added, "does not alter the fact that the Selective Service Act was adopted by the Congress as a peace-time measure designed to keep this nation at peace. Therefore, in theory and in fact it should be considered as such."

Father Stanford also said "there is a vast difference between deferring service and exempting from service," and that this distinction "is even more evident under peace-time conscription where the period of military service is limited by law." He also distinguished between total defense in time of peace and total defense in time of war.

"In a peace-time program of total defense," Father Stanford said, "it is important to conserve the family, the normal services of government, and the various moral and educational services that are designed to make better men and more intelligent citizens. Such a policy will at the same time contribute to better and more intelligent soldiers as well."

He said total defense in time of war may require concentration on one supreme effort planned over a comparatively short period of time.

The speaker said "the real 'bottle neck' in our defense program is industry and industrial man power, not military man power." "Is there not danger," he asked, "that we confuse our thinking at this point, and conscious of the frantic need for haste in one sphere of our preparations we carry over this type of thinking as if it applied in equal measure to the training of military men?"

With the Rev. Gerald Ellard, S. J., of St. Louis University, and Dr. T. G. Foran, of the Catholic University of America, as principal speakers, the California Unit of the Secondary School Department of the National Catholic Educational Association held its second annual meeting in Los Angeles, Calif., during the holidays. Combined with the meeting was the Teachers' Institute of the Archdiocese of Los Angeles.

Initiated with the celebration of Holy Mass by the Most Rev. John J. Cantwell, Archbishop of Los Angeles, and a sermon by

the Rev. P. J. Dignan, Archdiocesan Superintendent of Schools, the sessions, 25 in number, were held in Immaculate Heart College and concluded with Benediction of the Most Blessed Sacrament given by the Rt. Rev. Msgr. John Cawley, Vicar-General.

Notable among the papers discussed were those of the Rev. James T. O'Dowd, Assistant Superintendent of Schools in the San Francisco Archdiocese, on "Educational Trends in Catholic High Schools," and the Rev. William P. Russell, O. Carm., of Los Angeles, on "The High School English Program."

Outstanding Catholic college educators of the Pacific Coast, representing 17 institutions of higher learning for men and women, finished consideration of common problems at their sixth annual regional conference in Santa Clara, Calif., December 30th.

Scope of papers and discussions ranged from "The Apostolate Among the Laboring Classes," as reviewed by the Rev. Theodore H. Mehling, C.S.C., of Portland University, to "Reading For Culture," by Sister Mary Eulalia, of the Immaculate Heart College of Los Angeles. A "Survey of Practices of Placement Bureaus in Catholic Colleges," by Sister Esther Mary of the Holy Names College, Spokane, Wash., was regarded by delegates representing California, Oregon and Washington as particularly stimulating.

The conference, under the patronage of the Most Rev. John J. Mitty, Archbishop of San Francisco, opened with Mass celebrated by the Rev. William C. Gianera, S.J., of the University of Santa Clara, at which the Rev. Charles A. McQuillan, President of Loyola University, Los Angeles, preached the sermon.

Following an address of welcome by the Rev. Charles J. Walsh, S.J., President of Santa Clara, sessions were presided over by Sister Miriam Therese, of Marylhurst College.

The Rev. James Long, Superintendent of Schools in the Archdiocese of San Francisco, spoke on "Training Students for Participation in Diocesan and Parochial Activities" and Sister Agnes Clare, of the College of the Holy Names, Oakland, Calif., contributed a paper on "What is Worth While in Progressive Education."

Brother Alfred, F.S.C., of St. Mary's College, Moraga, Calif., discussed the problem of "Stimulating the Gifted Student and Helping the Backward Student" and the Rev. Raymond Feeley,

S.J., of the University of San Francisco, spoke on "The Catholic Ideal in the Catholic University."

The Rev. John F. Connolly, S.J., of Loyola University, Los Angeles, the Rev. Charles Miltner, C.S.C., of Portland University, and Sister Margaret Mary, of Immaculate Heart College, Los Angeles, arranged the program.

ST. LOUIS' CATHEDRAL, NEW ORLEANS

The following account of the St. Louis' Cathedral in New Orleans is of special interest in view of the Annual Meeting of The National Catholic Educational Association in New Orleans, April 16, 17 and 18.

For almost 150 years, New Orleans' stately Cathedral of St. Louis, one of the most romantic structures in the old French Quarter there, has stood as a solid symbol of the Catholic culture that has flourished there since early in the 18th century. The cathedral, scene of many historic ceremonies, is still in daily use.

New Orleans' first St. Louis' church was built in 1727, and it served its purpose well for many years, but by 1766 it had become so dilapidated that it was abandoned. For a few years, services were held in the King's house nearby. A disastrous fire in 1788 destroyed the second church, where Bishop Cyrillo de Barcelona, first bishop to visit New Orleans, had officiated in 1785.

For some years the parishioners worshiped in private buildings until Don Andres Almonester y Roxas built a new church at his own expense. When he offered to build the church, the Cabildo (Spanish governing body) bickered so much over the plan that Don Andres almost withdrew his offer. Things finally were settled, and by 1794, the imposing building was completed.

Don Andres' church is the present St. Louis' Cathedral, and his bones lie today under a marble slab just outside the sanctuary.

In 1815, Andrew Jackson came to the cathedral for the solemn "Te Deum" of thanksgiving for his victory in the Battle of New Orleans. Father Louis William Dubourg, Administrator of the diocese, who was later that year made Bishop of New Orleans, welcomed Jackson at the door of the cathedral and escorted him into the building for the service.

In 1821, when word of Napoleon's death reached New Orleans, thousands of his admirers gathered in the cathedral at a memorial mass for the Little Corporal.

For years the cathedral tower was the post of a watchman who was always on guard against fires in the city. When he saw a blaze, the watchman tolled the church bells and then shouted directions to volunteer firemen who gathered below.

The magnificent paintings that had been executed in the cathedral back in 1796 were restored before the National Eucharistic congress of 1938, when many structural repairs were made in the building. Some new paintings, including one of the present Archbishop Joseph F. Rummel, were added at the time.

With the exception of Louisiana's first Spanish Auxiliary, Bishop Cyrillo de Barcelona, all the bishops and archbishops of New Orleans have officiated in the cathedral, and several of them are buried in vaults that line its sanctuary walls.

New Orleans is a thriving modern city, but it is also a tourist town, and thousands come to revel in the romance of its Vieux Carre each year. If they miss St. Louis' Cathedral, they haven't seen New Orleans.

SURVEY OF THE FIELD

Ten thousand copies of "These Freedoms," a suggested program for the participation of schools in the Presidential Inauguration on January 20, were mailed to Catholic institutions of learning by the Department of Education of the National Catholic Welfare Conference in cooperation with the Inaugural Committee. The program is a reprint of material which appeared in the *Congressional Record* of January 2, and is embodied in correspondence between Joseph E. Davies, Chairman of the Inaugural Committee, and Senator Matthew M. Neely of West Virginia. "These Freedoms" is a rededication of America to freedom of worship, freedom of speech, freedom of expression, and the right to vote. . . . Administrative problems arising out of the national defense program, economics of defense, advanced pilot training, and consumer cooperatives will be among the new courses offered both day and evening students during the semester beginning February 3 at De Paul University, Chicago. Thirty scholarships are being offered in connection with the civilian pilot training program. . . . The Rev. Dr. Anselm M. Keefe, O. Praem., Dean of St. Norbert's College since 1927, has been called to report for a year's active duty with the 135th Medical Regiment of the Wisconsin National Guard. The Rev.

Dr. Patrick N. Butler, O. Praem., has been named to succeed Father Keefe. Acting as liaison officer for the 135th, Father Keefe, with the rank of major, will have charge of all preliminary arrangements for the supplies and housing of his regiment, which were inducted into service January 15. Father Keefe is a past National Chaplain of the Reserve Officers' Association. . . . The Rt. Rev. Msgr. Fulton J. Sheen, of the Catholic University of America, was elected president of the American Catholic Philosophical Association at its sixteenth annual meeting in Detroit. The Rev. Dr. Joseph A. Schabert, of the College of St. Thomas, St. Paul, Minn., was elected vice-president. The Rev. Dr. Charles A. Hart, of the Catholic University, was re-elected secretary for the eleventh term. The Rev. Gerard Smith, S. J., of Marquette University, Prof. Bernard Muller-Thym, of St. Louis University, and the Rev. Malachy Burns, O.S.B., of St. Joseph's Abbey, St. Benedict, La., were elected members of the Executive Council. It was voted to hold the 1941 meeting in Philadelphia, December 29 and 30. The topic for discussion will be "Metaphysics and Order." . . . Dr. Marshall W. Baldwin, of New York University, was elected president of the American Catholic Historical Association, which closed a four-day meeting in New York, December 20. It was the twenty-first annual meeting of the Catholic historians. Dr. Martin R. P. McGuire, of the Catholic University of America, was chosen first vice-president; the Rev. Wilfrid Parsons, S.J., second vice-president; the Rt. Rev. Msgr. Peter Guilday, secretary; the Rev. Dr. Joseph B. Code, assistant secretary; the Rev. Dr. John K. Cartwright, treasurer, and Miss Josephine V. Lyon, of Washington, D. C., archivist. The Executive Committee consists of Sister Augustina Ray, B.V.M., Ph.D., of Mundelein College, Chicago; the Rev. Dr. John Tracy Ellis, of the Catholic University; Dr. Henry S. Lucas, of the University of Washington, Seattle; the Rev. Dr. James A. Magner, of the Catholic University, and the Rev. Dr. Fintan G. Walker, of Terre Haute, Ind. Chicago was selected for next year's meeting. . . . In the Thirty-fifth Annual Report of the Carnegie Foundation for the Advancement of Teaching, Dr. Walter A. Jessup, president, contrasts German, French, and English higher education, 1920-40, with higher education in the United States. He says: "Never in history has a nation adhered more tenaciously to its purpose of providing an education open equally

to all of its youth. From the beginnings of the Republic, the American concept of democracy has provided mass education for all the people. The United States educates not for the selection of an élite but for the widest diffusion of understanding and knowledge." . . . Three *Studies* on the use of motion pictures in the classroom, ranging from interpretation of films in social science courses to the outlining of methods for darkening a classroom, have been published recently by the Committee on Motion Pictures in Education of the American Council on Education. They are the first of a series to be published by the Motion Picture Project following its three-year program of evaluation of educational films. Findings have been obtained in demonstration centers established at Tower Hill School, Wilmington, Del.; The General College, University of Minnesota; and the public schools of Denver, Colo.; Santa Barbara, Calif.; Minneapolis, Minn.; Rochester, N. Y.; and Pittsburgh, Pa.

REVIEWS AND NOTICES

Philosophy, Education, and Certainty, by Robert L. Cooke, Ed.D. Grand Rapids: Zondervan Publishing House, 1940. Pp. x+392. Price, \$2.75.

The several notices of this volume that have come to the attention of the present reviewer emphasize the fact that it is written from the Protestant point of view. The statement is true in more senses than one, for the work from the beginning to the end may be said to be a protest against all philosophizing and educational theorizing from Plato to John Dewey. The main thesis of the author is that philosophers and educators, ancient as well as modern, Christian as well as pagan, have fallen into the error of substituting human reason for Divine Revelation in the formulation of their respective systems of thought. Apparently none of the great thinkers of the world is to be excepted; all are included in the indictment. The Church Fathers, endeavoring to reconcile the Gospel with the teachings of Greek philosophy, turned Platonists and in so doing dealt the Christian Faith a blow from which it has never recovered. The Scholastics, substituting Aristotle for Plato as "the master of the sapient throng," continued the distortion of Revelation initiated by the Fathers. The Humanists dissolved this unholy union of the human and the divine and championed the cause of the former to the complete exclusion of the latter. The Reformers began by reasserting the claims of Revelation but soon fell a prey to the insidious teachings of the Renaissance and betrayed their followers anew to the vagaries of human reason. Then came the deluge of man-made philosophies: Rationalism, Materialism, Idealism, Scientism, Evolutionism, and Pragmatism, all agreeing in the apotheosis of human reason. In this flood, philosophy and education have both been engulfed; and even the conservative planks of Traditionalism and Essentialism have been swamped as a consequence of their naïve trust in the vaunted skill of their pilot, Reason.

As a result of this universal rejection of Revelation, confusion reigns in the world of thought and especially in the realm of education. Nor is there any way out except a return to the certainty that is to be found in the simple and direct teachings of the Word of God as contained in the Sacred Scriptures. Such is

Doctor Cooke's conclusion, which, it is to be feared, will not be accepted even by Protestants unless they be definitely of the Fundamentalist persuasion. As for Catholic readers, they will readily recognize in the author's presentation a variation on the old theme: The Church has corrupted the plain teaching of Jesus and has substituted in its stead a set of man-made dogmas and an institutional religion. Realizing how often and how thoroughly this accusation has been refuted, they will discount Doctor Cooke's wholesale condemnation of the Church Fathers and the Scholastics, even though he does appeal to the *Catholic Encyclopedia* to substantiate some of his statements. Moreover, revering as they do the Sacred Scriptures, not only as the Word of God but also as the source of basic educational principles, they will ask how this author expects modern educators to agree on those principles when Protestantism has shown so much disagreement in the interpretation of the religious content of Holy Writ.

As for educational philosophers in general, it is doubtful whether they will approve of Doctor Cooke's implied contempt for human reason. After all, is not philosophy supposed to be based on the findings of reason, and isn't it to be clearly distinguished from Revelation? The Christian philosopher will indeed argue from reason the possibility and the fact of Divine Revelation, and he will take into account the data of Revelation as well as those of the physical and social sciences in the formulation of his philosophy of life and education; but he will not, if he is wise, attempt to substitute one for the other. Many of the philosophers and educators whom Doctor Cooke criticizes are deserving of condemnation because of their neglect or rejection of Divine Revelation, but it will not help the cause of philosophy or education if Christian teachers proceed on the assumption that all knowledge is contained in Holy Scripture and that human reason is powerless to attain to truth.

EDWARD B. JORDAN.

Catholic University of America.

Mother Elizabeth Ann Seton, by Mary Coyle O'Neil. Emmitsburg, Maryland: Mother Seton Guild, 1940. Pp. xv+111. Price, \$1.50.

This present work, an adaptation of Madame de Barberey's

two-volume life, aims, in the words of the author, "to give to American readers, in a severely plain framework, the portrait of an eminent American lady"—to attract those whose leisure for reading is conditioned by their busy lives.

The book may be read in less than an evening, yet upon its completion one has a vivid picture of this illustrious and charming woman, in her role of daughter, wife, mother and religious—this Foundress of the Sisters of Charity in America, whose original Community numbered five and whose spiritual daughters today count well over seven thousand.

By a pleasing skill in eliminating nonessential details, Mrs. O'Neil carries forward in a direct and forceful manner the story of Elizabeth Seton in its strength and beauty. Employing a candor and dignity of style which serves well her subject, she has kept ever before her readers the Elizabeth Seton whose un-failing weapon against trial and adversity was her simple, unshakable faith in God.

The harrowing illness and death of a loved husband, the loss of her children, persecution, poverty, all served but to illumine for her the road she journeyed heavenward. Typical of her acceptance of crosses were her words concerning a load of spiritual and mental suffering, an "unworthy sadness," as she called it, that she was called on to bear upon the death of her daughter, Anna, at a time which marked also Mother Seton's own ill health and other trials which pressed upon her. "When I carry it before our Lord sometimes," she wrote to Bishop Carroll, "He makes me laugh at myself and asks me what other kind I would choose in the valley of tears, than that which Himself and all His followers made use of."

Reading this biography, one realizes that here indeed was a remarkable and noble woman, one who in truth would seem to be of the timber from which saints are made.

In addition to its spiritual and inspirational worth, the study merits attention from a historical viewpoint. Here is to be found a clear, concise picture of Mother Seton's great contribution to the Catholic Church in America, of her outstanding achievements as a pioneer in our Catholic educational system; here may be glimpsed the part played in the foundation of this system by Bishop Carroll, the saintly Father Bruté, Fathers de Cheverus, Du Bourg, Babade, Flaget, all distinguished as

scholars as well as for their deep spirituality. Events are depicted with such clearness and in such orderly fashion that their sequence remains vividly before the reader, making this little volume perhaps the handiest reference work yet issued on the subject.

Of a size easy to handle, the book is attractively bound and printed in unusually pleasing type. Original pen sketches illustrate the work and quotations from Mother Seton's own writings are carried at the head of each chapter, adding to its interest and value.

This biography should serve well to make Mother Seton better known and increasingly loved by the countless numbers in America who are today the beneficiaries of her heroic virtues and self-sacrifice.

DONA BELLE COSTELLO.

European History, 1500-1815, by Mitchell B. Garrett. New York: American Book Company, 1940. Pp. xii+715.

Professor Garrett of the University of North Carolina, a considerable authority on the period of the French Revolution and a teacher of long experience, has put together a simply written, factual, well-organized and teachable survey of Europe from the eve of the Protestant Revolt to the fall of Napoleon. It is well chapterized. Each chapter has a short list of suggested readings in which the few studies there are by Catholic writers, some of whom unfortunately are not historians, are reasonably represented. Since it is well set off by beautiful illustrations and provided with maps, freshmen and sophomores should find this book interesting, not too difficult, not too cluttered up with details, and not so heavily institutional that the social life of the time is undeveloped.

The writer is fair in his survey of controversial issues, and no period is more controversial. At times, he might have sought the aid of a specialized authority in theology and canon law when describing the Catholic Church in doctrine, structure and the abuses with which it was charged. Incidentally, one might obtain definitions of bishop and archbishop from a better source than James Harvey Robinson. Aside from an occasional reference to the Catholic Church and with due understanding of the

secular interpretation of history, this volume is an excellent text. In general the Religious Revolt is very well handled in Germany, France, and England. More space might well have been given to John Knox and the Scottish movement and to John Calvin in view of the enlarged influence of Puritan Presbyterianism in the American colonies and in the early decades of the history of the United States. Speaking of Calvin, one cannot refrain from passing on a cynical title for the general European survey course for college freshmen: first semester, from Chaos to Calvin; second semester, from Calvin to Coolidge or rather Collapse.

More than the ordinary space is granted to Russia; but with changing conditions and new stresses in Europe and a great increase of southern and eastern European peoples in this American commonwealth, text-writers may find it advisable to put more stress on Italy, Spain, Poland, and Hungary. Social and economic backgrounds are well woven into the narrative, and happily the life of the lower classes is not forgotten in a glorification of the upper estates. The section on the French philosophers is illuminating, and, in brief form, France of the Revolution and of Napoleon is well portrayed.

RICHARD J. PURCELL.

The Living Chaucer, by Percy V. D. Shelly. Philadelphia: University of Pennsylvania Press, 1940. Pp. vi+331. Price, \$3.00.

Professor Shelly is an inspiring teacher. His Chaucer courses are scholarly *and* alive. He does not permit the barnacles of research to cling to his presentations. Because this book is Professor Shelly at his best, one may be permitted to say that the book has the quality of creative interest that is the poetry of instruction. While acknowledging obligations to scholars in general the author states plainly his reasons for publishing his work: "... fundamentally it is based upon the reading of Chaucer rather than the reading of his commentators. One cannot hope, at this late day, to say anything new of a poet who has been a subject of comment and criticism for more than five hundred years."

Why another book on Chaucer? This is a fair question. For an equally fair reply I wish to list fourteen reasons that give distinction to the new volume. Five of these reasons are separate

Chapters; nine are particular sections. The Second Chapter stresses Chaucer's poetry. The emphasis is not on his life, not on his age and his relation to it, not on his indebtedness to others. Professor Shelly vigorously indicates Chaucer's artistic "responsiveness to the fullness and truth of life." Many have forgotten that Chaucer's subject-matter is as sound today as Shakespeare's—sounder than Spenser's or Milton's material. In the Third Chapter, a study of the development of the poet's art, the classification of his works as "The Experimental Works" and "The Masterpieces" emphasizes the extent to which his remarkable progress was the result of his own experimentation. He constantly reached out toward a newer, more skillfully original, and more *modern* art form. With humor and fine restraint Professor Shelly takes time in his Fourth Chapter to disperse the tangled pretenses of those who would add to their own stature by fussing over the borrowings of Chaucer. Originality in the use of material has made our poet distinctive, a creative artist with the gift of invention. The mistake of overemphasizing Chaucer's borrowings obscures his true poetic worth. When the reader reaches the Seventh Chapter, what new light he will find on the rich abundance of evidence that Chaucer was of the Renaissance! The particular blend of classical and medieval elements that combined with his genius to become the cheerful and audacious Chaucer are indicated by Professor Shelly with relish and serene assurance. He has a right to be assured. His reading of Chaucer has made him aware of elements that prove his contentions with devastating ease. This is a hearty chapter, one that captures some of the spontaneous realism that Chaucer approved in life. For an illustration of the essay at its flexible best read the Tenth Chapter, "Well of English Undeiled." Here is a whole chapter devoted to Chaucer's style, a successful exposition of its simplicity, its ease, its supreme importance as establishing a great tradition in English verse. What Spenser meant by his compliment to Chaucer's style, a "Well of English Undeiled," has nowhere been expressed in detail more persuasively.

A brief treatment will suffice for the nine delightful details that must be suggested because they are important sections and suggestions in the volume. There is a clear plea, pages 7-10, for the necessity of reading Chaucer in the original, with a knowledge

of his pronunciation for a proper appreciation of his poetry and of his story telling gift. In the brilliant chapter, "Troilus and Criseyde," pages 128-143 treat the character of Troilus, correcting the mistaken view of him as a stupid and helpless lover entirely dependent upon Pandarus. Space is devoted on pages 159-176 to the legends in *The Legend of Good Women*, parts that are neglected too often, or ignored totally in favor of the Prologue. A truly proper accent of attention is directed upon the importance of the Links in the *Canterbury Tales*, pages 204-228; in these Links there are particular values in the study of the Wife of Bath and the Host, pages 215-228. What is neglected flatly or dismissed curtly in the *Canterbury Tales*? I think the "churls' tales" are neglected most of all. Custom, perhaps, is responsible for this attitude. To remedy matters Professor Shelly blithely proceeds to lay stress on the excellences of these "churls' tales" and to insist quietly that the *Cook's Tale*, a good narrative almost never mentioned, has its qualities too. You will find these items on pages 242-259. He works up a defense (and this is a pleasant surprise, indeed) of Griselda and her husband, the Marquis, as plausible characters! No one denies to Chaucer the poetic power of narration and description. There is a general agreement on the matter. To these ordinary criticisms Professor Shelly adds a new note to startle or jostle the routine-minded. He says and proves that Chaucer is a great lyric poet. Glance, for instance, at the paragraphs on pages 302-308. And from pages 309 to 323 enjoy the vigorous language of an intelligent enthusiast, while he reminds you of Chaucer's out-of-doors qualities, his ever renewed heartiness, his varied and vigorous zest for life. "There is no poet who is to such an extent at once both objective and subjective, who while writing so constantly of the world about him, contrives so constantly to make that world his own and to bring into his work so much of himself."

The Living Chaucer is a book that is brilliantly alive. The publishers have fallen under the Professor's almost magic spell of cultured eagerness. They have added beauty to the contents, an external beauty that befits the healthy spirit of the author's refreshingly humble proffer of his extensive scholarship and his interpretative insight.

DANIEL S. RANKIN.

Social Wellsprings: Fourteen Epochal Documents by Pope Leo XIII, by Joseph Husslein, S.J. Milwaukee: The Bruce Publishing Company. Pp. 284. \$2.50.

Fourteen outstanding social documents of Pope Leo XIII are brought together in this volume, two of them as appendices. They give expression to the major phases of the great pontiff's social teaching, touching such varied subjects as marriage, labor and capital, race and religion, socialism and communism, politics, government, duties of citizens, Christian democracy and human liberty.

The Encyclicals included are the following: Evils Affecting Modern Society (*inscrutabili*); The Socialists (*Quod Apostolici Muneris*); Christian Marriage (*Arcanum Divinae Sapientiae*); Civil Government (*Diuturnum*); Christian Constitution of States (*Immortale Dei*); Abolition of African Slavery (*In Plurimis*); Human Liberty (*Libertas Praestantissimum*); Chief Duties of Christian Citizens (*Sapientiae Christianae*); The Condition of the Workingmen (*Rerum Novarum*); Rosary and the Social Question (*Laetitiae Sanctae*); Consecration of Mankind to the Sacred Heart (*Annum Sacrum*); Christian Popular Action (*Graves de Communi*).

The two appendices consist of parts of two other letters, the one on Christian Philosophy, the other, written a year before his death, giving a review of Leo's long and fruitful pontificate.

As the editor points out, careful thought was given to the selection of a desirable translation in the case of each encyclical. More than that, the texts singled out for use are popularized somewhat by changes made in their wording, style, and structure. There is also a considerable breaking down of the original into small paragraphs.

Other items of note in the volume are the use of marginal titles for each paragraph, the insertion of explanatory notes of a historical, documentary or descriptive nature to amplify or interpret the text, and the omission of the formal headings and ceremonious conclusions that have no relation to the subject matter.

There is a special preface, about a page in length, for each Encyclical. A special index is inserted for the noted document on "The Condition of the Workingmen," while there is a general index for the remainder of the volume.

All but two of the Encyclicals in the body of the volume are found in the first English edition (1902) of Leo XIII's letters, published by the Catholic Truth Society under the title of *The Pope and the People*.

There is perhaps place for difference of opinion regarding the value of reprinting some of these documents today. This reviewer, for instance, used Pope Leo XIII's Encyclical on Christian Marriage extensively for years. But since the appearance of Pope Pius XI's document on the same subject has found little reason for referring back to it. However, even for its historic significance alone there may be ample reason to include it in such a volume.

EDGAR SCHMIEDELER, O.S.B.

The Sociology of Rural Life, by T. Lynn Smith. New York: Harper and Bros. Pp. 505. \$3.50.

This volume by the head of the Departments of Sociology and Rural Sociology of Louisiana State University is written primarily as a text book. In the author's own words, "The general objective of the present work has been to give due consideration to all scientific approaches and to assemble from the reliable sources pertinent facts, significant tested hypotheses, and demonstrated illuminating theories relative to the social relations among the rural population. In this way it is hoped that the present volume will contribute to systematization in a field where synthesis at present is lagging far behind analysis."

Two introductory chapters are followed by seven under the heading of Rural Population, ten under Rural Social Organization, and four under Social Processes in Rural Society. The chapters on social processes are particularly new in the field of rural literature.

The volume contains more than a hundred graphic illustrations and a thirty-two page bibliography. It is the best text that this reviewer has seen.

EDGAR SCHMIEDELER, O.S.B.

Belgian Rural Cooperation: A Study in Social Adjustment, by E. J. Ross. Milwaukee: The Bruce Publishing Company.

This is a welcome volume. It deals with rural cooperation in

Belgium. Strangely enough, while a variety of volumes in English have appeared dealing with cooperation in other European countries, practically nothing has been written in the English language on the most successful cooperative venture of all, that of the little Catholic country of Belgium.

The author first describes Belgium and its people, then describes and analyzes the agricultural crisis of the last century, and finally shows how cooperative methods solved the crisis. "At the end of last century," Dr. Ross writes, "the Belgian farmer was overwhelmed by the misfortune of famine, poor soil conditions, excessive interest rates on loans, lack of insurance at equitable rates, foreign competition, and high land costs. Isolated and uninformed as to scientific progress in the world, the agriculturist was completely exposed to hazards of nature, to the failure of harvests, to the death or illness of animals at times when they were needed in the fields and when there was no money to replace them. If the Belgian farmer was to be saved in the competition with others, he needed scientific instruction above all else. But he needed, too, such organization as would enable him to obtain cheap credit, advantageous buying and good selling conditions." All these things he eventually got through his cooperatives.

All the cooperative organizations, both of the Flemish and the Walloon peoples, are described in the volume. The *Boerenbond* stands out above all others.

The author gives due credit to the clergy for their splendid leadership in developing the Belgian cooperative organization. The priests were led on in their work by the encyclical of Pope Leo XIII, by the dreadful economic conditions of the peasants, and the very real threat of socialism that existed at the time.

EDGAR SCHMIEDELER, O.S.B.

Books Received

Educational

Adams, Harlen Martin: *The Junior College Library Program*. American Library Association, Chicago, Ill., and Stanford University Press, Stanford University, Calif. Pp. xii+92. Price, \$2.00.

Clark, Harold F., Editor: *1940 National Council for the Social Studies. Eleventh Yearbook.* Washington, D. C.: The National Council for the Social Studies, 1201 Sixteenth St., N. W. Pp. 167. Paper, \$2.00; Cloth, \$2.30.

Cunningham, William F., C. S.C., Ph.D.: *The Pivotal Problems of Education.* New York: The Macmillan Company. Pp. xix+588.

Johnson, Henry, LL.D.: *Teaching of History.* New York: The Macmillan Company. Pp. 467. Price, \$3.00.

McCuskey, Dorothy: *Alcott Bronson, Teacher.* New York: The Macmillan Company. Pp. 217. Price, \$1.90.

Reavis, William C., Editor: *Evaluating the Work of the School.* Chicago: The University of Chicago Press. Pp. 236. Price, \$2.00.

Science Bulletin. Lawrence, Kansas: The University of Kansas. Pp. 571.

The Commission on Teacher Education. A Brief Statement of Its Origin and Scope. Washington, D. C.: American Council on Education. Pp. 18.

Textbooks

Sisters of Saint Joseph of Boston: *Golden Springs.* Sixth Reader. New York: The Macmillan Company. Pp. 404. Price, \$1.00.

Taintor, Sarah Augusta, and Monro, Kate M.: *English for American Youth.* New York: The Macmillan Company. Pp. 550. Price, \$1.68.

Wertheim, E.: *A Laboratory Guide for Organic Chemistry.* Philadelphia: The Blakiston Company. Pp. 560.

Williams, Margaret, M.A., Oxon Trans.: *Word—Hoard.* New York: Sheed & Ward. Pp. xvi+459. Price, \$4.00.

Williams, Sidney J., B.S., C.E., and Charters, W. W., Ph.D.: *Safety.* New York: The Macmillan Company. Pp. 451. Price, \$1.60.

General

Hume, Edgar Erskine: *Medical Work of the Knights Hospitalers of Saint John of Jerusalem.* Baltimore: The Johns Hopkins Press. Pp. xxii+371. Price, \$3.00.

Husslein, S.J., Ph.D.: *Social Wellsprings*. Milwaukee: The Bruce Publishing Co. Pp. 284. Price, \$2.50.

O'Connell, Daniel M., S.J., Compiler: *Kindly Light*. A Second Cardinal Newman Prayer Book. Pp. 346. Price, \$2.50.

Sharkey, Don: *The Lost Prince*. New York: Benziger Brothers, Inc. Pp. 153. Price, \$1.25.

Oremus. *The Priest's Handbook of Prayers in English for Church Services and Special Occasions*. New York: Joseph F. Wagner, Inc. Pp. 186. Price, \$1.25.

Schmiedeler, Rev. Edgar, O.S.B., Ph.D.: *The Sacred Bond*. New York: P. J. Kennedy & Sons. Pp. 128. Price, \$1.35.

Sheed, F. J.: *Sidelights on the Catholic Revival*. New York: Sheed & Ward. Pp. vii+192. Price, \$1.25.

Thomas, Lowell, and Braley, Berton: *Stand Fast for Freedom*. Philadelphia, Pa.: The John C. Winston Company. Pp. iv+314. Price, \$2.00.

Pamphlets

Constructive Philanthropy. An Historical Sketch, a review, and an Interpretation of The Golden Rule Foundation. New York: The Golden Rule Foundation, 60 East 42nd St. Pp. 31.

Eppstein, John: *Right Against Might*. Oxford, England: Catholic Social Guild. Pp. 26. Price, 1 d.

Lord, Daniel A., S.J.: *Man Says—If I Were God*. St. Louis, Mo.: The Queen's Work, 3742 West Pine Blvd. Pp. 48. Price, \$0.10.

Lucas, Hardin: *The Dictionette*. Seven Thousand Words for Everybody's Vocabulary. New York: Codetutor Company. Pp. 64. Price, \$0.20.

1,000 and One. The Blue Book of Non-Theatrical Films. Chicago, Ill.: The Educational Screen, 60 East Lake St. Pp. 132. Price, \$0.75.

Stanford, Rev. Edward V., O.S.A.: *The Problems of Mixed Marriage*. With Study Outline. Villanova, Pa.: Villanova College. Pp. 18.

Walker, Herbert, O'H., S.J.: *Books Control the Future*. St. Louis, Mo.: The Queen's Work, 3742 West Pine Blvd. Pp. 36. Price, \$0.10.